

A
BRIEF HISTORY
OF THE
Rise, Growth, and Progress
OF
QUAKERISM;

Setting Forth,
That the Principles and Practices of the
Quakers are Antichristian, Antiscrip-
tural, Antimagistratical, Blasphe-
mous, and Idolatrous from plain mat-
ter of Fact, out of their most approved
Authors, &c.

Containing Also,
*A modest Correction of the General Histo-
ry of the Quakers; wrot in Holland by
Gerard Croese.*

By Francis Bugg, Senior.

*Because I have called and ye refused; I have stretched out
mine hand and no man regarded; I also will laugh at
your calamity, I will mock when your fear cometh. Prov.
1. 24, 26.*

*Rase it, rase it, even to the foundation thereof. Psalm
137. 7.*

London, Printed Anno 1697.

THE FIRST PART

OF THE HISTORY

OF THE

ROYAL

ACADEMY

OF SCIENCES

AND ARTS

OF FRANCE

IN THE

SEVENTEENTH

CENTURY

BY

M. DE LA

ROCHEFOUCAULT

PARIS

AT THE

PRINTING

OFFICE

OF THE

ACADEMY

THE INTRODUCTION.

Courteous Reader,

IN my former Books I thought myself obliged to Apologize for my writing against the Errors of the Quakers, because some People then, even the Author of the Snake in the Grass, &c. thought I might wrong them, as the Quakers suggested, who since are better satisfied therein, their Mask being taken off: But yet some objections still remain, to obviate which, I shall proceed to do.

Obj. 1. But say some, Fra. Bugg in his Book Entituled, The Qua. Detected, &c. gave a tollerable account of the Quakers respecting their beginning; and now to write contrary seems contradictory.

Ans. I do acknowledge, that in the year 1686. when I wrot that Book, I had better thoughts of them, respecting their begin-

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ning, than now I have; neither did I then in 1686. know them guilty of holding such pernicious Principles and Fundamental Errors, as now I know they do; having then not seen many of their Books, which since I have both seen and perused. But grant I did not so clearly see them then as now, nor understand their Fundamental Errors so clearly then as now; yet I saw enough to justify my separation from them, from the charge of Apostacy, as I made fully appear, not only in that Book, but also in my Book, i. e. New Rome unmask'd, &c. neither did my acknowledging them and their deportment, and the simplicity and plainness of their Carriage, which attended them and their Doctrine [which I since understand was only a decoy to catch simple Souls] to be a reason for their being Orthodox, and my self an Apostate from the Christian Faith, since not only I, but Men more Learned, and of better Judgments than I have been mistaken; witness that famous Man and worthy Martyr of Jesus Christ, Archbishop Cranmer. See Fox's Acts and Mon. p. 1488.

' The Church of Rome Taught in the
' beginning a pure Doctrine; but after she
fell

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‘ fell into the new Doctrine of Transub-
‘ stantiation, I marvel that any one could
‘ allow it if they knew it: But, whatever
‘ they bear the people in hand, that which
‘ they write in their Books hath neither
‘ Truth nor Comfort. Again p. 1325.
‘ ibid. I am [said Huge Latimer that
‘ worthy Martyr] Ignorant of things
‘ which I trust hereafter to know, as I do
‘ now know things in which I have been
‘ Ignorant heretofore; ever learn, and
‘ ever to be learned to profit with learn-
‘ ing. I thought in time past that the
‘ Pope was Christ’s Vicar, had been Lord
‘ of all the world as Christ is: So that,
‘ if he should have deprived the King of
‘ his Crown it had been enough, for he
‘ could do no wrong: Now I think other-
‘ wise. I thought in time past that if I
‘ had been a Fryer in a Coult I could not
‘ have been Damned, nor afraid of Death;
‘ and by reason thereof, I have been
‘ minded many times to have been a Fry-
‘ er, namely when I was sore sick and
‘ diseased: But now I behold my Super-
‘ stitious Foolishness. It were too long to
‘ tell you what blindness I have been in,

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and how long it were e'er I could forsake such Folly, &c.

Reader, These two Instances (if there were no more) shew forth, that the best of Men are fallible and may err as I did, and be mistaken; as also the Humility of these two learned Prelates and worthy Martyrs are exemplary in their Christian acknowledgment thereof, and forsaking such a corrupted Church, infected with Idolatry and Superstition, which cleared them from the charge of Apostacy; and the same cause leads to the same thing: And if I once had a good opinion of the Quakers, you see these famous Men had as good, if not a better opinion of the Papists, who yet left them and forsook them as I did the Quakers; and for which I bless God, who put it into my heart to forsake such a manifest Heresie. Amen.

Obj. 2. But say the Quakers in their Book Judas and the Jews, &c. p. 78. But herein you shew your malice; for, had G. F. been a cursing Man, like Muggleton, &c. Implying it somewhat pardonable then to write against the Quakers.

Ant.

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Ans. See their Book Truth's Defence, &c. G. Fox's words to Mr. Camelford a Minister, thus, ' O thou filthy Beast, ' no Prayers can we send to thee, but for ' thy Destruction, thou Man of Sin and ' Enemy of Christ. — O thou impudent ' and brazen fac'd; — thou Hypocrite ' and Pharisee thou art damn'd openly. --- ' Thou art in the Sorcery, in the Witchcraft, and in the Adultery, and in the ' corrupt Seed, whose Blessings are Cursed. ' --- O thou slanderous Beast; --- thou natural Brute-beast: --- and here I charge ' thee to be a witch, and to bewitch the ' People. --- Thou deaf Adder and Serpent, --- thou child of the Devil, Blasphemer and Enemy of all Righteousness. -- O ' thou falsehearted dissembling Hypocrite; ' the Plagues of God are due to thee, and ' that is thy portion, --- thou blind Sot, --- ' thou dark Sot; --- thy Torment is but beginning, and so fare thee well; Thus far Fox. Again, hear another of the same Fraternity, viz. Ed. Burrow in his works p. 29, 30, 31. In Answer to certain Queries sent to the Quakers by one Mr. Benner, Burrow's Answer runs in this Channel, viz. ' Thou art manifest what thou art, where thou

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‘ thou art, and what Spirit thou art off :
‘ a Reprobate, a child of Darknes ; the
‘ Light condemns thee and all thy Genera-
‘ tion [of Priests] Eternally we witness thee
‘ and all thy Generation to be in the
‘ witchcraft and Sorcery, — for thou art
‘ Darknes it self : — Here thou, full of all
‘ subtilty, hast made manifest thy Poyson
‘ and Enmity : — Here thou Jesuit, — and
‘ thou Reprobate, see whether thou be’st
‘ not a blind ignorant Sot ; — there thou
‘ accursed art made manifest : — Here thou
‘ beast, to whom the Plagues of God are due,
‘ and upon whom his wrath must be accom-
‘ plished : Here thou dark blind Hypocrite,
‘ — thou dead Beast ; — here thou polluted
‘ Beast ; — here stop thy mouth thou Sorce-
‘ rer ; O thou dark Beast and Conjuror,
‘ who art Querying with thy Conjuring
‘ words, &c.

Reader, behold and be amazed ! that
this people should blame any body for wri-
ting against them, when never did any write
like themselves ; nor was Muggleton a
greater Curser and Damner than Fox.
The next I shall mention is their Learn-
ed Fisher, who writing against John Owen,
Richard Baxter, Thomas Danson, and
John

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John Tombs, *In his Book Stiled, The Rusticks Alarm, &c.* calls and compares themselves
' Lizards, Moles, Tinkers, Red-coats, Cow-
' dung, Green-headed Trumpeters, Rare and
' Base, wheelbarrows, Gimcracks, whirl-
' pools, and whirlygigs, a Moon-calf, their
' Bell has no Mettle but the sound of a
' Kettle, capers about, quivers up and down
' like a blind Night-bat, Ragged, Torn,
' Thredbare, Tatterdemallions, malicious Ser-
' pents, Vipers, grinning Dogs, Jack-puddings,
' dunceable Darkness, gropable Blindness;
' —Then so many leaps of a Loue, bo to
' a Goose, Hedge-hogs, Fiery fighters; Bax-
' ter and Tombs as Twins that tumbled
' out of one Belly, the womb of that Baby-
' lonish Bawd, &c.

All which idle Drollery and ridiculous
Nonsense is vindicated by W. Penn, in his
Epistle prefixed to this Sam. Fisher's works,
saying, ' It was so ordered by God's Provi-
' dence, that his [Fisher's] part fell to be
' most Controversial, in which to carry a
' clear Mind, and an even Hand, is very
' difficult: However allowing him, in some
' passages, the freedom of the Prophet Eli-
' jah against the Prophets of Baal [1 Kings
' 18, 27.] sometimes exposing absurd things
by

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by vulgar Terms and Proverbs to Derision, in the view of his ingenious Reader, he hath discharged himself as a conscientious, fair, and learned Apologist, &c.

Now, if the Quakers will have allowance from the Prophets to vent this sort of wild Gibberish, I hope I may take a little liberty to expose their absurd Principles to the just abhorrence and derision of the People.

Obj. 3. But some may say, was there no way to accommodate this Controversy without this publick method; surely a more Amicable and Friendly way had been more sutable to a religious Difference.

Ans. It would be too tedious to recite the many and frequent offers that I have given them from time to time to meet me, and that according to the very words of their own propositions, but they would not; I have sent them Summons after Summons, until at last I Summoned 12 of their Hearers to give me a meeting, but they would not; a Copy thereof is as followeth.

A third Summons.

*For Jo. Hubbard, Thomas Brewster,
J. Haws, Ed. Deeks, Jo. Peacock,
Jo.*

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‘ Jo. Cranwell, Jo. Carver, Jacob Baker, William Mead, John Knight, Sy. Birgis, Amb. Friend, *Hearers amongst the Quakers, to bring forth Sheba the Son of Bichri, 2 Sam. 20. Alias G. Whitehead to stand to his own Proposition, in his printed Sheet deliver’d to the Parliament December 1693. Entituled, The Qua. Vind. &c. p. 4. otherwise to give me a meeting your selves within 20 Miles of my Dwelling, and timely notice thereof; and then and there openly and publickly either justify your Teachers Books by Scripture proof, and if it be not possible for you so to do, then to condemn the Errors contained in them under your Hands, for the prevention of further controversies thereabout; but if not, then know, that my hand will be heavy upon you, if God permit.*

July 20. 1696.

Fr. Bugg, Sen.

But this being sent to divers of them near 6 Months since, and they will neither hear nor answer any proposition how equal soever it be; tho’ I have often wrote to them and spoke to them. Therefore I now proceed to lay their pernicious, as well as presumptuous, Errors further open; and in
so

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so doing I shall not spare them, nay, nor pity them, being wholly clear of them.

Obj. 4. But if this had been sooner, before they got to this height, and to this order and settlement, as to have their Classes, their Provincial Synods, their Anniversary Synods and Councils, and the favour of the Government, it might happily have stopt their further growth, which now seems impossible.

Ans. I grant their Heresie is of long continuance, yet the Arrians much longer; which continued, as I have read, more than 300 Years; who thro' their subtilty got so much into the favour of the Government, as to get the Pulpit, and the exclusion of the Orthodox; yet they are dispersed and withered away, and these have not yet been half a century, and their Errors more notorious: And 'tis my belief they will not remain the other half before they are exploded. Why then should any be discourag'd in such a work? The Pope and his Superstitions have not gone on without many Testimonies against them. 'Tis said that our famous Wickliff, an Oxford Scholar, has wrote more than 200 Volumns against his Errors and Innovations: And I hope we
are

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are not without some such now in our famous Universities; who, as they become sensible of this Quicksilver Tribe, I mean New Rome; and know where to fix upon them, and their invisible Tenets, which at present they mask under disguise, owning in words, being examin'd, what in their Books they deny: For indeed, their Books are of two sorts, carrying two contrary Faces. The one to the world, to decoy people, the other to their Friends to be read in their Meetings, insomuch as 'tis hard to know a Quaker, who, as Irenæus said in his third Book against Hereticks, viz. 'whilst Hereticks speak like the
'Faithful, they not only mean otherwise
'than what they say, but clean contrary;
'and by their Tenets full of Blasphemy,
'they destroy the Souls of those, who with
'their fair words suck in the poyson of their
'foul Opinions, &c. And no marvel (saith St. Paul) for Satan himself is transformed into an Angel of light: therefore it is no great thing if his ministers be also transformed as the ministers of righteousness, whose end shall be according to their works, 2 Cor. 13. 14. And for our pattern we have the famous Wickliff, who
pav'd

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pay'd the way for great Luther in Germany, who was wonderfully carryed on, even as upon Angels wings; which made the Papists rave and roar, fret and fume; calling him Apostate, Self-condemn'd Apostate; insomuch that all Mens minds stood (as it were) upon their tiptoes to see the issue of Pope Leo's rage; and brave Luther's courage, who went on undauntedly writing many Books, until he finished both his Days and Testimony, of whom Beza said,

*Rome tam'd the World, the Pope tam'd
Rome so great;
Rome Rul'd by power, the Pope by deep deceit.
But how more large than theirs was Luther's
Fame,
Who with one Pen both Pope and Rome doth
tame.
Go fictitious Greece, go tell Alcides then,
His Club is nothing to great Luther's Pen.*

Jan. 18. 1697.

Fra. Buggs Sen.

The

A B R I E F
H I S T O R Y
O F T H E
Rice, Growth, and Progress
O F
Quakerism ;

*with a modest Correction of the General
History of the Quakers, writ in Holland
by the Learned Croese, Anno 1696.*

The PROLOGUE.

W H E N I first heard of the said History, I
thought it might have spared me this
Labour ; hoping it would have given an impar-
tial Account ; not only of the coming in of that
Sect, of the names of the Persons, of the places
of their abodes, of their Handicraft professions,
of their tumultuous behaviours, of their bel-
a ching

ching out their Defamations, and scurrilous Languages to Magistrates and Ministers, and of their frequent disturbing the Churches, and contemning the Ordinances of Christ and all Instituted Religion: *But also* the ways and methods by which Quakerism have grown and increased, and prevailed to this heighth it is now arrived at: But when I came to view it, and seriously to consider the Contents of it, as I find it in many things very well done, with respect to the former particulars, and thereby will spare me some pains and cost; so with respect to the latter, *viz.* to set forth their pernicious Doctrines, their horrible Blasphemies, their dissembling Cheats and religious Frauds; [by which they have not only deceived Thousands, but almost perswaded many well meaning and worthy Gentlemen to have a better esteem of them, and their Tenets, than they deserve] I found it very deficient, *v.z.* In shewing the methods by which they have risen, and their Hypocrisie and wretched ways by which they have spread their blasphemous Errors, and pernicious Principles, and how they have unchurched all but themselves; and thereupon it seemed to me, that the said History rather tends to strengthen them in their Errors, then to help them out of them; for it bends too much to the left hand, and reflects on our English Magistrates as Persecutors, and on our Church as not well disciplined; which I charitably presume, was occasioned by that Learned Authors giving
too

too much credit to the Books and Manuscripts, and his conversation with some of them, for saith he, p. 5. ' Since therefore I have had the ' fortune of a long time to be familiarly acquainted, and much conversant with these ' men call'd Quakers, and that in many places, ' and besides, many of their Writings and Manuscripts, of which some are in print, some ' not, having fallen into my hands I thought ' it would be an acceptable Enterprize to write ' upon this Subject, leaving it for every Man ' to judge as he thinks fit, of their Actions, ' Tenets, &c.

And since I find the said History as above observ'd, to be deficient in the main Part, at least, in many main Points, I shall write something by way of Correction, which I hope neither he, nor any other indifferent Person will take amiss, since I pretend to have as much experience and knowledge of the Quakers as he can pretend too, having the misfortune to be many Years conversant with them and their Teachers, as also the good fortune to know their Methods, to have of their Writings and Manuscripts by me, some in print, some not, whereby I have been able to detect them, and to confute their Errors; and so I shall leave it to every Man (as he saith) to judge as he pleaseth of their Actions, Tenets, Customs, way of Church-Government, and principles of Religion, and Doctrine, which I shall produce from Book and Page of their most Authentick Authors.

First then, that it may appear I have reason to know the Quakers as well as this Learned Author, and thereupon as warrantable a Motive to write on this Subject: In the Year 1657. I went first amongst the Quakers; and in 1659. became one of their Society, and continued amongst them about 25 years; and since that time I have been a narrow observer of them, and much acquainted with many of them: I have near 300 of their Books by me, besides Manuscripts and old Records; and besides all this, I was Clark to their Monthly and Quarterly Meetings for the Isle of *Ely* and County of *Cambridge*; at *Haddenham*, *Sutton* and *Chatterise*, for about 16 years and more, in all which Service I served *gratis*, without Sallery, as others had. My House was a place of Entertainment for their Teachers for many years together: I suffered Imprisonment at *Ely* and *Nislech* for their cause, in which I was then Embark'd 3 Years and about 4 Months: I suffered the loss of more than a hundred Pounds for Meeting contrary to an Act of Parliament, made the 22 King *Charles II.* besides many other affairs in which I was concern'd whil'st with them: Sometimes chosen to go to *London*-Meetings, sometimes chosen to end some differences which happen'd amongst us, sometimes to assist in Marriages, about settlements of Estates in that case, as in the Instance of *William Read* Widower; and the Widow *Brewster* of *Brund*, and divers others, as *Stephen Clackson*

Clackson and the Widow *Young*; I say put all together, and I think I may venture upon my own experience, to say as much as the Author of the said *Hist.* and yet notwithstanding, I shall not impose upon my Reader; but in the main of what I shall write, I shall prove from matter of Fact, and then, as he says, shall leave every one to judge as he thinks fit, being at all times ready to appear and maintain what I write according to *G.W.*'s own proposition in his printed Sheet, titled *The Quakers Vindication*, &c. And when I meet Mr. *Croese* I shall go along with him, in this History, as far as he goes my way, and when he turns aside to the right Hand or to the left, I shall part friendly with him, and deal kindly by him as we us'd to do to strangers. But since his Book came over the Water and reflects upon the Government, Implicitly charging the Magistrates with the crime of Persecution, a thing they are much averse to; I shall therefore endeavor to Rectifie it, and shew him 'tis not persecution, but prosecution; and to shew that I am not alone in this matter, I received a Letter wrot by a dignified Clergy-man of the Church of *England* to a Neighbouring Minister. An Abstract thereof is as followeth, viz

Worthy Sir,

' Since I had the happiness of your good
' Company here, I read over the general Hi-
' story of the Quakers which came from *Hol-*
' land, I find it wrote so much to the advan-

'tage of that pestilent Sect, and so much
 'to the disadvantage both of the Govern-
 'ment and Church of *England*, that I think
 'it necessary to be again done by some other
 'hand, whom we may confide in for a bet-
 'ter performance of it, and I know none,
 'better fitted for it [respecting matter of fact]
 'than your Neighbour, Mr. *Bugg*, and I doubt
 'not but with your Assistance, he may be a-
 'ble to give the World satisfaction in this
 'matter. I earnestly desire you would per-
 'swade him to it; and in Truth the daily
 'growth of that Sect makes it necessary to
 'have it thorowly laid open, that Men may
 'thereby be warned the more to beware of
 'it: This will be a Service to God and the
 'Church.

Your humble Servant.

And so I enter upon my Work.

SECTION I.

The Reason of their Name.

G*George Fox* was born Anno 1624. in a Vil-
 'lage call'd *Draton* in *Leicestershire*; his
 'Father's Name was *Christopher Fox*, his
 'Mothers Name *Mary*, who gained their Li-
 'ving by Weaving. This *George* afterwards
 'learned the Trade of a Shoemaker, and
 'wrought Journey-work with *George Gee* of
Man-

‘*Manchester*, who having gained so much
 ‘Learning as that he could read print pretty
 ‘well, but writing he could read but little
 ‘of, neither could write except very rudely.
 ‘And this was the only piece of Learning he
 ‘attained too all his Life long: For neither
 ‘then nor any time after did he apply him-
 ‘self to any Liberal Study: So that he not
 ‘only knew no other Language, save his
 ‘Mother-Tongue; but even in that he was
 ‘so little expert, and so ill qualified, either
 ‘for Speaking or Writing, all the whole course
 ‘of his Life; that what he understood per-
 ‘fectly well, he could not explain or enlarge
 ‘upon, in any tollerable good *English*, and
 ‘far less could he deliver it in Writing: And
 ‘this I thought worth the remarking, because
 ‘a great many Books are extant in *Geo. Fox’s*
 ‘Name, writ not only in Letters of English
 ‘but also in Latin, and interlarded with Sen-
 ‘tences of many other Languages which are
 ‘but little known to the learned World, which
 ‘whether it was an effect of simplicity in him,
 ‘or of his Ambition and Ostentation I will
 ‘not determine, only ’tis plain he had not
 ‘the gift of Tongues, p. 10. The Quakers
 ‘Doctrine is for a great part of it New, or
 ‘taken from some Ancient Opinions con-
 ‘demned and rejected by the Church, which
 ‘have lain so long dormant, are revived a-
 ‘new by them; and as to the rest ’tis a medly
 ‘or hotch-potch diametrically opposite to that
 ‘of ours, and their manner of Life so singu-

'lar from all Christians as possibly can be :
 'And these are the Tenets they have so busi-
 'sily spread both at their first rise, and in
 'the further progress of the Sect; and all
 'that are capable of Speaking or Writing, do
 'diligently apply themselves in all places, to
 'the Explaining, Defending and Propagating
 'their Doctrines, inveighing and railing against
 'the contrary opinions in others, with as bitter
 'and reviling expressions as they can invent.
 'And such their accusatory Libels they disperse
 'abroad into all Countries, p. 11. The O-
 'riginal Mother and Nurse of the Quakers
 'is *England*, a Country once famous, for Ba-
 'nishing and Extirpating Heresies, now the Seat
 'and Centre of all manner of Errors, p. 25. Nay
 'when their Number increased they became
 'bolder, going into Peoples Houses when not
 'invited, intruding themselves into company,
 'Litigiously starting Controversies. Thus
 'would they *belch* out ignominious Reproa-
 'ches and Slanders against Religious Men;
 'and especially the Ministers of Churches, p. 26.
 'And now would they publickly appear on
 'the High-ways, in the Market-places, yea
 'enter into Churches and that boldly too;
 'finding fault with the Discourses and Prayers
 'of the Ministers, disparaging and defaming
 'them and their actions with all manner of
 'Insolence and Impudence, p. 32. Charging
 'them to Preach only for love of Lucre and
 'Reward. But in all these controversies he
 '[George Fox] never considered how near of
 Kin

‘Kin his own case was unto theirs; for tho’
‘he pretended to take all this pains and trou-
‘ble in running about to Preach Gratis, yet
‘those he Preached to, supplied his necessi-
‘ties before he ask’d it of them, at least-wise
‘he never was denyed the Liberty of coming
‘uncall’d for (as the Flies) and like (Mice)
‘feeding upon others Provision, &c.

Thus far Mr. Croese hath given a very fair
account (tho’ not from their Manuscripts I
presume) and true it is, with respect both to
their rise and progress in every particular;
as 1st. their Cenforious way to accuse, con-
demn, and set at naught all Christians. 2^{dly}.
That their Doctrine is either new, or some
old Heresie revived and new vampt. 3^{dly}.
That their Religion is a meer hotch-potch,
diametrically opposite to the Christian Faith.
4^{thly}. That their very business has been to
rail on others; to belch out ignominious Re-
proaches and Slanders, defaming them both
Insolently and Impudently. 5^{thly}. That they
banter other Ministers for taking Rewards,
whil’st they themselves, like *Flies*, and *Mice*,
come uncall’d for, feeding upon others Pro-
vision. 6^{thly}. That it cannot be denyed but
that this grand Heresie had its first rise in
England, &c. whoever reads *The Snake in the*
Grass, &c. Mr. Falo’s *Quakerism, no Christi-*
anity, &c. may see every Point Confirmed.

Section

SECTION II.

The Time and Place of their Rise, and the occasion of their growth. The Historians mistake. The Quakers prov'd Blasphemers out of their own Mouths.

IN the Year 1650. G. Fox and John Fretwell went into the Church of *Darby*, and uttered divers Blasphemies, and pernicious Principles, for which he was examin'd by Mr.

Mr. Bennet was the first that gave them the Name Quakers 1650.

Jer. Bennet, from one of the Clock till nine at night, at last sent him to the House of correction as a Quaker, and was so rightly call'd as

not deserving the Name of a Christian. A Copy of the said Mittimus is as followeth, viz.

To the Master of the House of Correction, in Darby, greeting.

‘We have sent you here withal the Bodies of *George Fox* late of *Mansfield* in the County of *Nottingham*, and *John Fretwell*, late of *Stanly* in the County of *Darby*. Husbandman, brought before us this present Day, and charged with the avowing, uttering, and broaching of divers Blasphemous Opinions contrary to a late Act of Parliament, which

‘which, upon their examinations, they have
 ‘confessed. These are therefore to require
 ‘you forthwith, upon sight hereof, to receive
 ‘them the said *G. F.* and *J. F.* into your cu-
 ‘stody, and them therein safely to keep du-
 ‘ring the space of six Months, without Bail
 ‘or Mainprise, or until they shall find suffi-
 ‘cient Sureties to be of the good Behaviour,
 ‘or be thence deliver’d by Order from our
 ‘selves; hereof you are not to fail, given un-
 ‘der our Hands and Seals this 30th. of Octo-
 ‘ber 1650.

5 *Jer. Bennet*
 2 *Nath. Barton*

Upon the like Crimes, there was a Peti-
 tion not long after by the Gentlemen, &c.
 of the County, as Quoted by *George Fox*, in
 his Book stiled *Saul's Errand to Damascus*, &c.
 And by reason the Author of the *Gen. Hist.*
 is pleased first to mention it, and then ex-
 cuse the Quakers, to whom he had not long
 before given their due correction. First re-
 citing the principal part of the said Petition.
Gen. Hist. p. 103. saith. ‘But yet, as they left
 ‘nothing that was objected against them with-
 ‘out some Answer, so did they also confute
 ‘this (Petition) in their Writings, in such a
 ‘manner, and with such Reasons, that it
 ‘was very apparent that they were wicked
 ‘Men who invented these things, and that those
 ‘who believed them were Fools, excepting
 ‘the Prophecies of *Milner*, the vanity of whose
 Words

‘ Words they willingly acknowledg’d and re-
 ‘ proved ——— and overthrew these Char-
 ‘ ges, &c.

Now if the said Historian had the said Book *Saul's Errand*, &c. not by him, he is to be born with; if he had it, he deserves correction; and that the state of the matter may be clearly seen as it is, I will transcribe the Petition, their Charges in the Petition, and their Answers to the said Charges, and all of the Quakers Writing and Printing. And when I have thus done, I doubt not but it will appear, that they have rather own'd the Charges than denyed them; and that instead of confuting, they are still most obnoxious to them: And that there is no apparent Reasons given why they were wicked Men that charged the Blasphemies upon them, nor Fools that believed it, viz.

*To the Right Honourable the Council of State;
 the humble Petition of several Gentlemen, Ju-
 stices of the Peace, Ministers of the Gospel,
 and People within the County.*

Sheweth,

‘ That *George Fox* and *James Nayler* are
 ‘ Persons disaffected to Religion, and the
 ‘ wholesome Laws of this Nation; and that
 ‘ since their coming into this County, have
 ‘ broached Opinions tending to the destruction
 ‘ of the Relation of Subjects to Magistrates,
 ‘ Wives to their Husbands, Children to their
 ‘ Pa-

‘Parents, Servants to their Masters, Con-
 ‘gregations to their Ministers, and of People
 ‘to their God † and have drawn
 ‘much People after them, ma- † Indeed Mr.
 ‘ny whereof, Men, Women and Croese in the
 ‘Children, at their Meetings, are foregoing reci-
 ‘strangely wrought upon in their tal tacitly says
 ‘Bodies, and brought to fall, the same.
 ‘foam at the Mouth, roar and swell in their
 ‘Bellies; and that some of them affirm them-
 ‘selves to be equal with God, contrary to
 ‘the late Act, as hath been attested at a
 ‘late Quarter Sessions holden at Lancaster in
 ‘October last, and since that time acknow-
 ‘ledged before many Witnesses, besides ma-
 ‘ny other dangerous Opinions, and damna-
 ‘ble Heresies, as appear by a Schedule here-
 ‘unto Annexed, &c.

‘May it therefore please Your Honours,
 ‘upon consideration of the Premises, to pro-
 ‘vide a Remedy, as to your Wisdoms shall
 ‘seem meet, that some speedy course may
 ‘be taken for the speedy suppressing these
 ‘Evils.

*And your Petitioners shall ever
 pray, as in duty bound.*

I. Charge, That George Fox professed and
 avowed that he was equal with God.

Defence, It was not so spoken as Geo. Fox
 was equal with God, but the Father and the
 Son is one, *I and my Father are one*; and
 where the same is revealed this is witnessed.

Let

Let the same mind be in you that was also in Christ Jesus, who being in the Form of God, thought it no Robbery to be equal with God; and *this I witness* to be fulfilled for the same Spirit where it is, is equal with God, and he that hath the same Spirit that raised Jesus Christ, *is equal with God.*

Observe. Mark Reader, here is the Charge that's Blasphemy; you do not hear him deny it, only he brings in an Equivocation like *G. W.'s* It is not spoken of *George Fox* who then is that? *He*, I say, who is this? *He*, if not *George* that *Hath*, for *He* and *Hath* are but the Relative and the Verb. It cannot be meant here, that the *Spirit of God* is equal; no, it is, and *He*, the Man that *hath* the Spirit which raised Jesus Christ *is* equal with God: 'Tis prov'd Blasphemy beyond all the Quakers Glossing.

2. Charge, *That George Fox professed himself to be the Eternal Judge of the World.*

Defence. He that was a Minister of God said, that the Saints should Judge the World, yea Angels: Herein they do shew themselves to be no Ministers of God.

Observe. The Charge is confess'd, and the Ministers, who handed the Petition, condemned as no Ministers of Christ, for that they will not allow *George Fox* to be the Eternal Judge of the World.

3. Charge, *He said he was Christ, the Way, the Truth, and the Life.*

Defence, The old Man cannot endure to hear the new Man speak, which is Christ; and Christ is the Way, and if Christ be in you, must he not say, *I am the Way, the Truth, and the Life.*

Observ. 1. The Charge is Blasphemy. 2. 'Tis not denyed, but fairly owned; and the Petitioners justified to be wise and good Men, and not wicked Men nor Fools.

4. Charge, *That George Fox said, whosoever took a place of Scripture and made a Sermon of it, and from it, was a Conjuror, and his preaching was from Conjuratation.*

Defence, And all that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter are Conjurors, and draw Points and Reasons, and so do speak a Divination of their own Brain, they are Conjurors and Deceivers, and their Teaching is from Conjuratation, which is not spoken from the Mouth of the Lord, &c.

Observ. What contempt is here thrown upon the Scripture, and upon all the Servants of God, who from the beginning of the planting of Christianity, have frequently read the Scripture in the Churches, and sometimes have expounded a Chapter, and Catechized, &c. And frequently have taken a portion of Scripture and open'd it, and held it forth to the People? What signifies the Quakers vindicating the Martyrs; printing a Book in Folio, Entituled *The Spirit of the Martyrs revived*, &c. 'Tis not reviv'd in the Quakers
surely,

turely, when they thus condemn them and their practice, and condemn all Ministers of the Christian Faith as Conjurers, Diviners, &c. This I would ask G. W. whether these following Martyrs and Ministers were Conjurers and Deceivers? *Viz. Cranmer* Archbishop of *Canterbury*: *Ridly* Bishop of *London*: *Latimer* Bishop of *Worcester*: *Hooper* Bishop of *Glocester*: *Bradford* Prebendary of *St. Pauls*: *Dr. Taylor* Parson of *Hadly*: I say, were these and their Brethren which took places of Scripture and Preached from them with the Assistance of God's Spirit accompanying the Ordinance, all Conjurers and Diviners?

5. Charge, *That Fox said the Scriptures were Carnal.*

Defence, The Letter of the Scripture is Carnal.

Obser. This contempt is confessed, &c.

6. Charge, *R. Hubberthorn said that Christ's coming in the Flesh was but a Figure.*

Defence, As he is held forth in the Scripture Letter without them, as in the Flesh without them; he is their Example or Figure which is both one.

Obser. Then Christ in the days of his Flesh was but a Figure; his Death and Sufferings a Figure; his Resurrection and Ascension a Figure of the Quakers Light within them; his Death within them; his Crucifixion and Resurrection within them: This is perfect Blasphemy, and infallible Quakerism.

Charge

7. Charge, Ja. Milner professeth himself to be God and Christ, and gives out Prophecies that the day of Judgment shall be the 5th. of Novem. next; that there shall never sit Judge more at Lancaster; that he must e'er long shake the Foundation of the great Synagogue i. e. the Parliament, &c.

Defence, George Fox said; as for Ja. Milner, tho' his Mind did run out from his Condition, and from minding that Light of God which was in him, whereby the World takes occasion to speak against the Truth, and many Friends stumble at it, yet there is a pure Seed in him.

Obser. I am the longer on this Head because it contains all the Pillars upon which Quakerism stands, *Gen. Hist.* p. 103. say these Words were denyed; there is not a word of reproof, like that of the Apostle, who has bewitched you? Not a word of condemning his Blasphemy, but all is hush'd, *he had a pure Seed in him.* I write the more for Mr. Croese his sake, that he may see, and in seeing may correct the Quakers for their false Information.

8. Charge, Leo. Fell said that Christ had no other Body but his Church.

Defence, There is one Body and one Spirit, even as ye are called, &c.

Obser. John Whitehead, Joshua Coal, and as many of them as have spake honestly what they believe, have said and wrote the same.

Read the Gen. History of the Quakers, p. 102. 103. where the Historian is pleased to say, the Quakers left nothing unanswer'd: They confuted these Charges of Blasphemy, with such Reasons, that it is apparent (saith he,) they are wicked Men that said so, and Fools that believed it, altho' the very Man *Geo. Fox* himself, gives the whole Relation: And I affirm, there is not one Charge answered or taken off as it ought to be, but rather all confessed: I must confess *G.W.* I believe is asham'd of his Brother *Fox*, and of his Brother *Milner's* Blasphemy; but yet cannot, nay, will not condemn the Book; they have said it and will stand to it, which puts me in mind of a story I once heard of a Woman whose Son was going out Apprentice, even at the Door; hold said his Mother I have something to say, pray have a care of Lying, yea said the Son; ay said She my Son, I charge you not to tell a lye, and the Lad going out, stay Son said the Woman, I say again, be sure you do not tell Lies, but if it happen at any time that you do tell a Lye, be sure you stand in it, and so farewell.

The Quakers say in print, that he that hath the Spirit that raised Jesus Christ is equal with God; *He* yea *He*, the Man; and all the Quakers that hear of this Book, I am persuaded [because the World's People have got it] would wish it were burnt; yet for a thousand Worlds they would not have the

the World know they burn it, so beloved a Point is Infallibility.

The Quakers say in print, that 'tis Conjururation to speak out of the Scriptures, and not a Quaker is to be found that will condemn it.

George Fox said he was before all Languages were, and not a *Foxonian* Quaker in *England* will condemn it.

George Fox said that neither He nor his Name was known in the World, not a Quaker found to deny it.

George Fox said he heard the Thundering Voice from Heaven saying, I have glorified thee, and will glorify thee again; but not a Quaker found to condemn this Blasphemy.

George Fox said he was Christ, the Way, the Truth, and the Life; not a Quaker found to condemn it.

Edward Burrow said that the Sufferings of the Quakers are greater, and more unjust, than the Sufferings of Christ, his Apostles and Martyrs; not a Quaker found to condemn this Book. I except the late separate Quakers both in *England* and *America*.

I could enumerate a hundred Blasphemies like these, but the Quakers cannot condemn one. Thus did Quakerism rise, thus did it grow, and by these principles hath it taken a deep root, and made a large progress: These principles are Antichristian, they are Antiscriptural. Oh! that these poor deluded People would once come to consider of them, and condemn them; If not, my Hand shall

not spare, nor my Eye pity, neither will I keep back any thing that may discover their dangerous Errors: Who knows but their Children may see, and seeing may abhor these most horrible Blasphemies.

Fox's Journal is full, take a Taste of them as followeth. p. 37. Wife (said the Goaler) I have seen the Day of Judgment, and I saw *George Fox* there, and then going to *George* said, I have been as a Lyon to you, but now I shall be like a Lamb.

Obser. And great reason for it; for *Geo. Fox* whether the poor Goaler knew it, before he saw the Judgment day and *Fox* there; I say whether he knew it, he said he was the Eternal judge of the World, and therefore it was time for the Goaler to come to him Trembling, as the Goaler came to *Paul* and *Silas* Trembling, p. 45. A Trooper at Church heard a Voice from Heaven, go to my Servant [*George Fox*] for direction, so I [said *Fox*] spake to his condition, and his understanding was opened. Again, *Fox* said p. 47. that he see the Heavens opened, and p. 55. &c. Thus have his Editors laid a Foundation for the Youth at *R. Scories* School to believe the *Fox* was an Angel; and p. 60. it was a dreadful thing to hear the Man was come with his Leather Breeches, meaning himself.

Reader, I must mention these things if I perform what I promised, to give a Relation of the Rise, Growth, and Progress of Quakerism: And surely the Papists Legends are not
more

more stult with counterfeit Miracles, and Self exaltations, and horrid Blasphemies, read p. 57. 63, 202, 30, 18. of Fox's Journal.

And now I return to the *Gen. Hist.* to hear what news from *Holland*, touching the Rise, and Progress of Quakerism.

SECTION III.

The Ring-leaders of their Sect: Their early applying themselves to the Powers, the Parties and Divisions amongst them.

GEN. Hist. p. 136. 137. 'They address themselves to the Supreme Assemblies (*i.e.* Parliaments) of the Nation, and set forth in their Petitions 140 Prisoners, &c. That 21 had dyed in Prison, in demonstrating of which, they could not yet leave off their old way of Accusation, as well by concealing their greater Crimes and more notorious Offences, that had brought many of them under that confinement, as by aggravating too much the many Evils which they Suffered, and oftentimes taking and amplifying a little scratch, a pinch, a blue Spot for a grievous Torment, and bloody Wound; which two things seems to me may well be observed in most of the Monuments of the Quakers, which they have left of their Sufferings; for, indeed, I cannot allow that

' these Quakers have been so often used, as
 ' that they were left half dead; for no ex-
 ' ample can be produced of any of their deaths
 ' the same Moment, or in a short time after.
 ' Again, p. 117. They made it their business to
 ' defame and heap up scandalous Reproaches
 ' upon the Credit, Fame and Reputation of the
 ' Magistrates and Pastors of the Church, in
 ' those most bitter Letters to their Friends;
 ' and such practices as these did the Quakers
 ' extol as Noble doings, and Glorious actions,
 ' &c. Again, p. 97. And others in their Ser-
 ' mons and Libels cast all manner of Reproa-
 ' ches upon those Magistrates before all Men,
 ' and imprecated all Evils upon them, and as
 ' it were, pronounce them by the command
 ' of God; forgetting the Monitor and Author
 ' of that saying; that we should daily con-
 ' fess our own Failings, and love our Enemies.

In which relation I find the Historian very
 partial; for certainly, never did People am-
 plifie their Sufferings, and conceal their own
 Crimes, like the Quakers; never so Insolent-
 ly defame both Magistracy and Ministry, and
 extol themselves and their actions like the
 Quakers. And that the World may see Mr.
 Croese is in the right, I shall cite some few
 Instances of the Titles of their Books, as a
 demonstration to confirm what Mr. Croese
 hath said, with some little matter out of some
 of them, as well as some observations upon
 them: But I cannot enlarge least I swell my
 Book beyond my intention, which is only to
 shew

shew by what means Quakerism hath Advanced, &c.

Barrow's Works p. 223. *A just and lawful Tryal of the Ministers of this Age, by a perfect proceeding against them; and hereby they are righteously examined, and justly weighed, and truly measured and condemned, to disagree and be contrary to all the Ministers of Christ in former Ages; and to agree and concur with all the false Prophets and Deceivers, in their Call, in their Maintenance, and in their Doctrines, Conversations, and Practice; and being brought to the Bar of Justice, are truly charged and legally proved upon them, and found guilty, &c.*

I forbear to recite their proofs, but by the Title aforesaid 'tis easie to see their Insolence, Impudence, and Arrogancy: That a dissenting People should thus Arraign, Try, and Condemn the national Ministry to be contrary to all the Ministers of Christ, and to agree and concur with all the false Prophets and Deceivers. This is such a Charge as is worthy observation; and yet if they be Arraigned, oh! how they take it? Witness their Books against me for Arraigning them, &c. next *Barrow's Works*, p. 523. 'why, they
'see that the wicked Clergy's Interest is more
'prospering than the just freedom of the Peo-
'ple: And this I say unto you (the Parliament)
'in the Name of the Lord, that whilst that
'Interest of the Priesthood is so much favour'd
'and defended you can never prosper, nor
'the Nations be happy under you; for it is

'one of the greatest Oppressions this day of
 'the Nation, the maintaining and upholding
 'of this Ministry by Tythes, and the very
 'Land groans under the Oppression of this
 'Church and Ministry, which lies as a hea-
 'vy burthen, both upon Persons and Estates,
 'and Consciences of many good People, even
 'of your dearest Friends: Their own doings
 'are a sufficient Testimony of the malice of
 'their Hearts against you, and all good Men
 'in the Nation; yet nevertheless some of you
 'seem to shut your Eyes, crying up your
 'Godly Ministers; and thus are you blinded
 'and see not were the Cause lies of your
 'interruptions; I say 'tis the favouring of that
 'Interest which stops the issue of good things,
 'and while you oppress peoples Persons, E-
 'states, and Consciences to uphold this Mi-
 'nistry and Priesthood aforesaid, the Lord
 'shall never prosper you, nor make the Nations
 'happy under your charge; wherefore I do
 'say unto you, it is high time for you to
 'lay aside the Interest of this opprelling Cler-
 'gy so much leavened of the Whore of *Rome*;
 'your selves do know that the Spirit of the
 '*Romish* Clergy was in the late Bishops, which
 'you cast out for their wickedness, and the
 'very Spirit of those Bishops is entered into
 'these Priests, and bears Rule in their Hearts,
 'and thus by succession, hath the Whore of
 '*Rome* leavened the Clergy of *England*. There-
 'fore clear your selves; do not any longer
 'Drink the Whores Cup, neither be you car-
 riers

'riers of her, and leave this false Church and
 'Ministry to themselves; for while you main-
 'tain and uphold this Ministry, Church and
 'Worship, you do but cause People to drink
 'the Whores Cup; and you are but them
 'which carry the Whore, viz. the false Church,
 'and this is plain dealing to tell you the truth,
 'whether you will reject it or receive it:
 'Wherefore cast them off, and let them not
 'lurk under your Wings, for one day they
 'will rebel against you, and another day flatter
 'you; and for a season they will shew forth
 'much love and kindness to you in Hypocri-
 'sy; you had better be in a just opposition
 'against them, than in an unjust peace with
 'them. I know it appears to many of you
 'a thing very hard to be born; what! to for-
 'sake our Godly Ministers think ye? to hear
 'tell of laying them aside is an amasement to
 'some of your minds; was it not the same
 'concerning the King and Bishops? Was it
 'not as much terrible to him and his Lords,
 'and Councils to think of the overthrow of
 'the then called Godly Fathers and Bi-
 'shops; but better had he cast them off and
 'saved himself, than to have perished with
 'them; for I tell you again, that the very
 'Spirit of the old Idolatrous Bishops is ente-
 'red into the Hearts of these Men, and there
 'is as great a measure of Tyranny and Injustice,
 'and Abomination lying upon these, as once
 'was upon the Bishops; and these are no
 'less free from the abomination than they
 were,

were, and these are nigh as ripe for Vengeance,
'O.c. Burrows Epistle, &c. And the word of the
 ' Lord we sounded and did not spare, & caused
 ' the deaf to hear, and the blind to see, and the
 ' dread of the Lord went before us and be-
 ' hind us, and terror took hold on our Enemies.
 ' And first of all our mouths were opened, and
 ' and our Spirits filled with indignation against
 ' the Priests and Teachers, and with them
 ' and against them we first began to War, as
 ' being the causers of the People to err, and
 ' the blind leaders that carried the blind into
 ' the Ditch; and against them as the Foun-
 ' tain of all wickedness abounding in the Na-
 ' tions, and as being the issue of Profaness, and
 ' against them we cryed, shewing unto all these
 ' People that they were not lawful Ministers
 ' of Christ, but Deceivers and Antichrists; and
 ' we spared not publickly, and at all seasons,
 ' to utter forth the Judgments of the Lord
 ' against them, and their Ways, and their
 ' Churches, and Worship, and Practices;
 ' and this was our first Work we entered up-
 ' on, to thresh down the Deceivers and lay
 ' them open, that all People may see their
 ' shame and come to turn from them.

Reader I gave you an account of their Rise,
 and when, and now of their Progress, and
 how. These are the Sayings of *Edw. Burrow*
 the Quakers great Prophet; spoken about
 1658. by the motion of *Edward Burrow's* Spi-
 rit, and reprinted by the order and approba-
 tion of *George Whitehead, Geo. Fox, Josph. Coal,*
 and others of their Teachers, Anno 1672.

at

And the whole community own, stand by, and at all turns are ready to defend my Lord chief Justice *Burrow's*, who you see, first by a just and lawful Tryal hath arraigned and condemned the Clergy by wholesale, and for a crime, if it were true, would deserve it too, tho' not from them, viz. being contrary to all the Ministers of Christ, in all things, and according to all the false Prophets and Diviners in all things; oh dreadful! You see also their Petition to the Parliament, it needs no comment; they plead heartily against the Clergy, against their Interest, against their Tythes; they tell the Parliament they can never prosper, if they do not throw off the wicked Clergy; leave them to themselves, stand in a just opposition to them; that their first Work was to make War against the Clergy, as the Deceivers of the Nation, the Issue of Prophaness, yea, the Fountain of all Wickedness; and with them, and against them they first began to War; for their Mouths were filled with indignation against them [I believe them;] and in all Places, publick and private; in Churches, in Markets, on the high Ways, and in private Meetings; oh how did they lay them open? But Reader give me leave to insist now largely on this Head, it being the Quakers Master-piece.

Burrow's Works 846. *Antichrists Government detected; Dedicated to all the Rulers, &c.*

'Now I come to declare who are true Judges of Heresie and Hereticks; None are able to discern of Heresie, nor to Try and Judge rightly

' rightly who are Hereticks; none but they
 ' [I say] that have the infallible Spirit of God
 ' in them to guide them, and have infallibili-
 ' ty and perfect certainty of Judgment and
 ' Knowledge in that case of Heresie: None
 ' else, I say, are rightly able to judge who
 ' are Hereticks; But such as have the infalli-
 ' ble Spirit of Christ, and are infallible and
 ' certain in their judgment, these only, and
 ' none else, are able to judge; they only are
 ' competent judges in this case of Heresie, and
 ' who are Hereticks. It is but out of Envy,
 ' if they have not the infallible Spirit of God,
 ' and infallibility of Judgment to discern by,
 ' for no Man can justly judge another in the
 ' matter of Heresie, as a Heretick by their
 ' own Thoughts or Suppositions, for the judg-
 ' ment in that matter must be Just, Equal,
 ' Holy, and True, and only by the Spirit of
 ' Jesus Christ which is infallible, and gives in-
 ' fallibility of judgment and discerning into
 ' all Cases and Things: For it was Christ Je-
 ' sus and his Apostles and the Saints that had
 ' the infallible Spirit of God, and infallibility
 ' of Judgment. The *Jews* could not judge be-
 ' cause they had not the infallible Spirit of
 ' Judgment, nor the certain infallible Know-
 ' ledge, nor can the Christians: There's none
 ' can truly discern, nor justly judge what He-
 ' resie is, nor who is a Heretick, but such as
 ' are guided by the infallible Spirit of Christ,
 ' and have infallibility of Judgment: So both
 ' the Law-makers and the Judges of the Law
 must

'must; [what must they turn Quakers?] be
'infallible, &c.

I think I have said enough of their infallibility as it lies in half a page; in their Book titled the *Antichrists Government detested*, &c. Dedicated to all the Rulers in the Christian World, boldly taking upon them the Power making Laws, or trying any in the case of Heresie [least they themselves should be tryed] unless they had infallibility of Judgment which Protestant Parliaments do not pretend too: The next is this, Entitled p. 793:

Persecution impeached as a Traitor against God, &c.

By which the Quakers boldly Impeach all Parliaments and Courts of Judicature. Thus can they Try, Judge, Arraign, and Condemn all the Protestant Clergy, and Impeach the Proceedings of all our Courts: But if I Arraign the Quakers, as *New Rome*, and Impeach their yearly Meetings, this is accounted by them an unpardonable Crime, how justly soever: Behold their great presumption. But to the next.

Burrow's Works p. 588. *A Message to the present Rulers of England, whether Committee of Safety, Council of Officers, or others, delivered unto them by an Ambassador from the only Right Heir of the Government, whose Right alone it is to Rule, and by special Authority from him this is sent unto them.*

'My Master is a High and Mighty, and
'Powerful Prince, and very Honourable;
Fear

' Fear and Subjection belongs to him alone :
 ' Something you may and ought to do ; but
 ' if to make the Whore the false Church more
 ' Naked, and to scourge her more than some
 ' others have done : And indeed my Lord re-
 ' quires something more of you to do, than
 ' others before you could do ; and tho some
 ' of you, present Rulers, be looked upon as
 ' great Traitors and Tyrants (in cutting off
 ' the King's Head, and extirpating Episcopacy)
 ' the Lord doth not account as Men ; these
 ' things must needs have come to pass for the
 ' furtherance of the Kingdom of Jesus Christ,
 ' and if you were but faithful to what the
 ' Lord requires of you, what you have done
 ' to them (in the Murther aforesaid) should
 ' not be reckoned an account against you, nei-
 ' ther by God nor good Men. *Let all forced*
 ' maintenance to Ministers, as Tythes, be spee-
 ' dily taken away ; and let *just Men, and righteous*
 ' *Men, and meek Men (i. e. Quakers)* have the
 ' Power and judgment committed to them, to
 ' determin things between Man and Man, down
 ' with all that judge for Rewards, and away
 ' with all hireling Rulers that execute the
 ' Law for Money ; and as for the Men call'd
 ' Ministers, the way of their setting up, sen-
 ' ding forth, and maintenance, are the grea-
 ' test oppression in the Nation ; they are the
 ' woful cause of the Nations groaning, their
 ' iniquities cry for vengeance, for they are full,
 ' they are full, and God's Eternal vengeance is
 ' their next Reward from the Eternal God :
 What

‘What shall I say of them but *this*? The
 ‘Earth is oppressed by them, the Inhabitants
 ‘groan under them, and God is vexed thro’
 ‘them, and they are the Men of high Indig-
 ‘nation and fierce Wrath; let this Ministry
 ‘alone, and joyn not your selves to *Baal*
 ‘least you perish; neither take part with An-
 ‘tichrist any longer; uphold not this Ministry
 ‘against my Lord, and this is from the mouth
 ‘of my Lord to you.

Reader bear with me, I am now telling
 the growth and progress of Quakerism, and
 how and by what means I need not comment
 upon it. This was Writ in 1659. by *E. B.* but
 reprinted in 1672. by the order and approba-
 tion of (some words first being left out) *Geo.*
Whithead and others. See p. 592 to the
 same purpose.

SECTION IV.

*Their Corrupt Principles, as their Light
 within, Infallibility, Enthusiasm, &c.
 and their pernicious Books proceeding
 therefrom, &c. and their censorious
 condemning others without a parallel.*

GEN. Hist. p. 53. ‘The Quakers did always
 ‘enveigh against the Liturgy, as stuffed
 ‘with the Fopperies of Popish Darkness, su-
 ‘perstitious and ill-plac’d Lessons and Pray-
 ers,

‘ers, Ornaments, Gestures, and Bodily actions, and many Rites of observing Holy-days. These the Quakers did vigorously oppose, &c.

Reader as I have given a hint of the Quakers addressing themselves to the supreme Assembly [i. e. Parliaments] as well to prove the learned Authors Testimony true, as to let the World see how Quakerism advanced] by their bitter Letters, and invective seditious Petitions and Books, keeping therein to their old way of Accusations (as he well observes) concealing their own Crimes, and how their business was to defame others both Magistrates and Ministers, imprecating all Evils upon them from the most High God: I am now come to prove what he says touching their enveighing against the Liturgý, for where I find him well informed I am willing to corroborate his Testimony from matter of Fact, as well as where I see him warp, to correct and set him right, viz.

Smith's Works p. 161. *A general Summons, from the Authority of Truth, to all Ecclesiastical Courts and Officers.*

‘And now, upon what Foundation will
 ‘your Building stand? for your work is found
 ‘contrary to the Law of the Nation, and contrary
 ‘to the Spirit of Truth, contrary to
 ‘the Scriptures, contrary to Christianity, contrary
 ‘to Reason, contrary to the Law and
 ‘the Prophets, contrary to the Doctrine of
 ‘Christ, contrary to the King's Mind. Where
 will

‘ will you have a Foundation to build your
 ‘ Work upon? for as it is found contrary to
 ‘ all these weighty Things, so by their Au-
 ‘ thority, your Work in cases of Conscience
 ‘ may well be Questioned. The Law of the
 ‘ Nation may justly question you, the Spirit
 ‘ of Truth may justly question you, the Scri-
 ‘ ptures may justly question you, Christianity
 ‘ may justly question you, Reason may justly
 ‘ question you, Christ Jesus may justly que-
 ‘ stion you, the King may justly question you,
 ‘ and what can your Foundation be but the love
 ‘ of Money, printed 1668.

Mark Reader the Impudence of these Qua-
 kers, who twit others with their own Crimes;
 I am sure every particular may be apply’d
 to themselves rightly, and yet such is their
 insolent boldness [even whil’st Dissenters, and
 acted as well contrary to the Laws as all the
 things by them mentioned] to give out a gene-
 ral Summons to all the Ecclesiastical Order
 Established by Law: But if I give them a Sum-
 mons this is presumptuous, seditious, tumul-
 tuary; yea, if I Arraign them, as *New Rome*,
 and print without Licence, I must be by them
 indicted, and had I not had a Church of *Eng-
 land* Jury I might have been ruined: These
 are the meek Men, the righteous Men, the
 just Men that *Burrows*, and in him the Qua-
 kers prayed in the last recital of *Burrow’s*
 Works to the Government, that they might
 have the executive part of the Law, and that
 Cases between Man and Man might be left

to them; but thanks be to God who have given the Nation such a sight of their Hypocrisie, that hitherto they have not been thought worthy of a place in the Government, no not so much as Constable, a remembring their Anti-magistratical principle laid down by their first Founder, as in *News coming up*, &c. p. 20.

'Sing all ye Saints and Rejoyce, clap your
'Hands and be glad, for the Lord *Jehovah*
'will Raigh, and the Government shall be
'taken from you, pretended Rulers, Judges,
'and Justices, Lawyers, and Constables; all
'this *tree* must be cut down, and Jesus Christ
'(in us) will Rule alone, &c. But I thank God
this *Tree* of Defence is still standing, which
preserved me from your inveterate malice,
who for not Licensing my Book (tho' it be
your own daily practice) Indicted me, as one
turbulent and *unquiet*, practicing and inten-
ding *falsly*, *unlawfully*, *seditionously*, and *malici-
ously*, &c. as also to *move*, *stir up*, and cause
discords, *tumults* and *miserable slaughters*, &c.
and all because I printed unlicensed, Arraig-
ned them as *New Rome*, &c. But behold they
can Arraign, Try, Summons, and Judge, yea
and Condemn Magistrates, Ministers, and
whole Churches by whole sale: Are these
the meek Men, the just Men, the righteous
Men, that would so fain have the Admini-
stration of the Government, God forbid, and
let all good Protestants and sincere Christians
say *Amen*.

Reader, I must beg pardon for this Digression, 'tis a fault that sometimes better Writers fall into. The next I shall recite is a Dialogue or Catechism between Tradition and Truth. The Terms being interpreted are thus in the Original, *Truth*, that is the Quakers, and *Tradition*, that is the Church of *England*; and if I were to recite it all it is worse than *Tho. Hicks's* Dialogue between a Quaker and a Christian, for the substance of that is true to my certain knowledge; but this is so barbarous a Dialogue as none but such that are void of Charity and the Fear of God would ever have attempted; but the Quakers they may domineer and insult over their Superiors, yea, Summon, Arraign, Try, Judge and Condemn the Church of *England*, and thereby the Magistrates, Ministers and People; present their seditious Petitions to the Parliament: Advise and Counsel them to let the Ministers alone, stand not (say they) by *Baal's* Priests, down with all that judge for Money, *alias* take Money for their pains and labor, as the Quakers themselves do, yet none must say a word to them; Oh no, no touch the hem of their Garment, as if they had a Patent to commit all manner of reproaches, revilings, scandalous, destructive, horrible Blaspheemies, and all manner of impieties *cum privilegio*.

Smith's Works p. 157. *A Catechism (by way of Dialogue) to all Priests and Prelates.*

Truth, lay down thy Fundamentals and what they are, that they may be known, and in their place come to Tryal.

Tradition, these be my Foundation principles of my Religion, believing they are sound, because I find in the Scriptures that the Saints performed them, and served God in them. I have Churches, Preaching, Praying, Singing, and Bishops, Ministers, and under them other Officers for order sake.

Truth, these in their places must be examined, and by the Spirit of Truth [*i. e.* Quakers] proved whether they be right in the ground, and have their rise from the Power of God: Open thine Eye and behold thy Ceremonies, and see what Monsters thou hast generated and brought forth from thy Adulterous Womb.

— And so hath the birth of thy Adulterous Womb deceived the Nations.

Tradition, I am reasonably satisfied from what hath been said, as to the Ceremonies belonging to my Worship, but as to my Church, Preaching, Praying, Singing, Bishops, and Ministers, they must be duly observed.

Truth, I shall try them in order, and if I find them right in the ground, shall approve them, if not, testify against them; therefore speak plainly what thy Church is that I may proceed to Tryal.

Tradition, my Church is a consecrated Place for my Worship to be perform'd in, and by many Ancient Fathers Laws been set by, &c.

Truth,

Truth, now I shall try thy Church, and if it be not in God it is none of his, but an adulterated Harlot covered over with the Mystery of Iniquity; therefore *Tradition* be silent a little and *Truth* will shew thee thy Error; so be cool and hear what *Truth* saith, for now thy Church comes to Tryal.

Tradition, I know that Praying in my Worship is right, for it is mentioned in the Scripture, and was practiced very much by the Saints; and I have the Lord's Prayer, and have made many other Prayers which be useful and comfortable for all conditions, and on all occasions; and I have put them together in a Book which I call the Book of Common Prayer, and use it in my Devotion.

Truth, Prayer in the Spirit the Saints practiced, but thou art degenerated and hath formed such Prayers as the Lord hath not required, neither doth he open his Ear to them; and that which thou call'st the Lord's Prayer, be thou silent and make no mention of it, for thou hast nothing to do with it; — Oh thou Adulterous *Tradition*! What Monsterous births hast thou brought forth? Thy *Common Prayer Book* is seen to be conceived in thy *Adulterous Womb*, and to branch forth from the Pope.

Tradition, but, what if my Common Prayer Book do not fully agree with the Scriptures, and the Saints practice, yet there are many good things in it, and many Scripture sentences which may edifie and comfort.

Truth, that which is born of the Flesh is Flesh, and that is against the Spirit, and can neither edifie nor comfort; though good Words and Scripture sentences may be spoken, for it is not speaking the Words of others that doth make a true Prayer, but in receiving a measure of the same Spirit of Prayer, which is not in thy Common Prayer Book to be found; therefore it is made of none effect because thy bowels bring it forth, and the *Pope* gives *Life* and *Breath* unto it, and from his Loyns it draws its Strength, and not from the power of God.

Tradition, what can I say to be received for truth? my Ceremonies, &c. are denyed, but there can be nothing said against my Bishops and Ministers the Scriptures speak so plainly of them, &c.

Truth, now Tradition harken what Truth saith; and give thine Answer to what is demanded of thee: Who made thy Archbishops and Lord Bishops, and who gave them these Names? And who first divided unto them their severall Diocesses, and appointed them to Rule within their own Diocess? And who first made Deans and Prebends, Doctors, Vicars, and Curates, and who gave them their Names? And who first set up certain Places for Schools? And who gave them the Names of Universities? And how came they to be call'd *Christ's* Colledge, and *Emmanuel's* Colledge, *John's* Colledge, and *Jesui's* Colledge? And who set up Commencements and Degrees,

grees, that a Man must be made Batchelor of Art, and Master of Art, before he can be approv'd to be made a Minister in thy Order? And who first made that Law which forces and compels the payment of the Tenth part of things encreased, to such a Ministry, and whether are such the Ministers of Christ, who make use of that Law to force their maintenance? Are these thy Bishops and Ministers which thou say'st there can be nothing said against them? Open thine Eye and behold them, for they are *Monsters* which from thy adulterous Conception are brought forth, and they are stamped with thy Image, and all thy abominations are denyed and testified against; this is a Charge against thee.

Tradition, this thing which make such discoveries of my Practices, and with such boldness reproves me for them, it is of God; for it is not in fear of me nor my power, which now is Strong and of great Authority.

Truth, that which doth discover thee and thy deceitful Practices is the Truth [*i. e.* Quakers] of God, which was before thou had'st a Name, and will be when thy Name is lost; and it doth boldly reprove thee, and is without any fear of thee or thy power; and hath opened thee, and *ript* up thy *Bowels*, and discovered thy *adulterous Womb*, and all the false Conceptions that hath been conceived their; and now behold! ye Archbishops, Lord Bishops, Deans, Prebends, Doctors, Vicars, and Curates, and all Prelaticals; here is the

Womb of your Conception opened, and that made manifest from which you draw your breath, and prolong the length of your days, with all your Service and Worship which you so much esteem and promote: Therefore hear and consider ye Bishops, Deans, Prebends, Doctors, Vicars, and Curates, with all Prelaticals, you must come to the Bar, and if you will but soberly peruse this Catechism (or Dialogue) you may know and learn that which all your Universities could never give you the knowledge off, nor all your Learning and Wisdom could never teach you; so escape for your Lives, that the stroak may not fall upon you. *Truth.*

Reader, marvel not too much at the Impudence of this Man, for it is the Heart of Quakerism: He was a right Quaker and no Murgril, and Eminent Teacher, and a ready Sail. You see he feared not the Bishops nor their Power; he had no respect to the Law which Establish'd the Book of Common Prayer; nay, should the Question be put to *Geo. Whitehead* whether he would, under his Hand, condemn this Antichristian piece to be burnt on *Tower-hill*, he would say no, not for a World, it is the Marrow of his Religion. I could give Instances of the like nature out of 100 of their Books, but for brevities sake, and that I may not stay my Reader too long from something new, I shall only recite 2 or 3 Books more, that so the Author of the *Gen. History* may hear his Text fully proved, *viz.* that

that the Quakers enveigh against the Liturgy, and that bitterly too, together with the Ministry of the Church of *England*.

A Touchstone, or perfect Tryal of all Priests, Bishops, and Ministers.

This Book contains more than 100 Pages in Quarto, printed 1667. by *Margaret Fell*, whom *George Fox* afterwards Married, the purport of which is to shew them all the Clergy are false Prophets, Deceivers, &c. which being but a Woman, tho' a very proud imperious Dame, I pass her by.

The Innocency and Consciousness of the Quakers, &c. p. 7.

'As for the purity of the Church of *England* it's out of our sight; we can see a great deal of impurity in it, and as much the Members of it confess themselves; indeed they confess enough of themselves to cause all wholesome sound understanding People to shun them, and their Church, and Worship, as Men shun a contagious Disease or Infection.

I think this is so bold, as well as base, that it need no comment: But if they look into the Cage, I presume, they'll find little cause to boast, especially if I give them the right Key to open it; and that amongst their Teachers and Writers; but if I should make a Cage for their Hearers, it would be much enlarged every way.

Truth

Truth exalted in a Short, but sure Testimony,
 &c. by W. Penn p. 9.

Come Church of *England*, whence came your Forms of Prayer and Church Government? from the Scriptures or the Mass-Book and Popish Canons; and what President do you find for Litanies, Responces, Singing, Organs, Altars, Bowings, &c. with much more such like dirty Trash, and foul Superstition? Stand up and answer me you Members of the Church of *England*: But are they not the Off-spring of the Popish Generation? God is now breathing forth in Vengeance, to Thunder down and Consume all your fair Buildings and pleasant Pictures of Babilonish Inventions: But alas poor Souls! are you not at *have mercy upon us miserable sinners; there is no health in us*, from seven to seventy, &c.

The Guide mistaken by W. Penn p. 18.

And whilst the idle gormondizing Priests of *England* run away with above 1500000 l. a Year, under pretence of being God's Ministers; and that no sort of People have been so universally thorow Ages, the very bane of Soul and Body to the universe, as that *abominable* Tribe, for whom the Theatre of God's most Dreadful Vengeance wait to act their Eternal Tragedy upon.

Burrow's Works p. 244. 'Oh what cruel Injustice and Tyranny in Civil Government! Oh what abominable Superstition and Idolatries have been in Church Government! It is

‘is a vexation to the Spirit of the Lord to
 ‘consider it, and the righteous Soul hath long
 ‘cried out and mourned under it; and be-
 ‘cause of this is the Lord God of Heaven and
 ‘Earth now Risen to, overturn, overturn Kings
 ‘and Princes, Governments and Laws; and he
 ‘will confound and break down all Tyran-
 ‘ny and Oppression, under which the poor
 ‘have groaned; and he will change Times,
 ‘and Laws, and Government: *There shall be*
 ‘no King Ruling but Jesus, nor *no* Govern-
 ‘ment of force, but the Government of the
 ‘Lamb; nor no Law of Effect but the Law
 ‘of God, all that which is otherwise shall
 ‘be ground to powder: The Kingdom of the
 ‘most High shall Rule amongst Men; and the
 ‘Kingdoms of this World shall be chang-
 ‘ed, &c.

Sam. Fisher's Works p. 99. ‘I will hold my
 ‘peace no longer, saith the Lord, as concer-
 ‘ning this Evil, which they so prophanely
 ‘commit, and do daily against my Chosen,
 ‘but will utterly subvert and overturn them,
 ‘and bring the Kingdoms and Dominions,
 ‘and the greatness of the Kingdom under
 ‘the whole Heaven, into the Hands of the
 ‘*Holy Ones* of the most High, and give unto
 ‘my Son and his Saints to Raign over all the
 ‘Earth, and take all the Rule and Authori-
 ‘ty that shall stand up against my Son, in
 ‘his Saints, and put it down among all the
 ‘rest, as one of his greatest Enemies, un-
 ‘der his Feet *saith the Lord*, p. 102. *And so*
 faith

‘(saith Fisher) the Quakers are the truest Catholic Church in the World.

Reader, compare these two last Citations with G. Fox’s Quotation in this 4th Section, and you may perceive what principles they were off about 1655. &c.

SECTION V.

The world’s wonder, and the Historian’s mistake in W. Penn, who wrote first in favour of the Protestants made and framed Tests, against the Papists call’d to the Parliament for penalties of the Violators thereof: But when the late K. J. II. came to the Crown, a fierce despiser of the Protestants, and an Abbetter of the Papist; a great stickler for the abolishing and taking away of Tests and Penal Laws, &c.

GEN. Hist. p. 43. ‘Now as to what was
 ‘the Wit and Spirit of W. Penn from
 ‘his Youth, what promptness and dexterity
 ‘in discoursing attended the acuteness of his
 ‘Wit; what knowledge of Tongues, and of
 ‘things, what temper and conversation of
 ‘Life he was; I had rather the Quakers should
 ‘give you an account than I; for I know
 ‘well how difficult and troublesome it is to
 in-

‘interpose his Judgment of a matter in which
‘the Judgment of other Men is so various :
‘But certainly tho’ my Pen were silent of
‘him, his own Writings will speak him forth
‘to be the most eminent Member among all
‘that Society, &c.

I will and must acknowledge great part of
this discourse of *W. Penn’s* Wit, promptness of
Speech and readiness, &c. yet since *Mr. Croese* has
appealed to his Writings to his Writings let him
go, and then let the World see how steady he has
been, even like the Weather-cock, fast and
loose at every turn and changing as the Moon ;
vigorous for the Protestant Interest, at least
seemingly ; yea, in K. C. II. time so hot for
Protestants that he had the applause of ma-
ny ; but in the late K. J. II. time, he shewed the
World what he was, and what many thought
him to be all along, even a bitter Enemy to the
Church of *England*, and consequently to Pro-
testantism : But since an appeal is made to
his Writings, I shall cite an abstract of three
which he wrot in K. C. II. time, vigorous for
the Protestant Interest : He gave direction
for the choice of Members principled against
Popery ; cautioned all against Popery ; wrot
a Test against Popery, and what not ; but
when K. 7. came on, he soon tack’d about ;
as by others of his Books, wrot in favour of
the late K. 7. I shall make it appear ; so that
all that would know *W. Penn* rightly, must go
to his Writings, of which I have 3 times 3
of each sort by me, but these may suffice to
shew

shew how he looked one way and rowed another.

A seasonable Caveat against Popery, &c. by W. Penn p. 3.

‘We hope it may not be too late to militate for Truth, against the dark Suggestions of Papal Superstition; to vindicate that of Reformation from the quaintest Stratagems, and most unwearied endeavors of Romish Emissaries; to put both it and us into their Inquisition; We know they have so far mastered their Ancient fierceness, and masked their *Sanguine Looks*, with those more modest and familiar, that though we need not more Reason than before, yet we need more Skill and Caution, or else we may too fatally experience the force of that vulgar Proverb; *Laugh in thy Face and cut thy Throat.*

‘They are grown so complaisant, that none seem more exasperated at Persecution than themselves, *whilst the very Fathers of it* decrying the fierceness of it in some Countries, *whose Incendiaries they were, and still are*; and imputing all the Blood of poor Protestants to some unwarrantable civil Score; *Thereby abusing the Magistrates with their own Conspiracies*; nay, for all their venerable Esteem for the Popes Infallibility, they have not stuck to censure his roaring Bulls, *tho’ procured by their own means*: And all that might express their new tenderness; that many unacquainted with their practices, are
ready

'ready to believe them what they say
 'themselves to be, whose moral is to
 'have two strings to their Bow; to be *ambo*
 'dexters, and furnish'd with meanings to fute
 'the compass of all occasions p. 14. I stand
 'amazed, how any Man of Sense can be a
 'Papist, when the only demonstration of his
 'Religion must be his not understanding it,
 'p. 30. 31. In those frequent Bulls for Massa-
 'cres, which can no more be denyed than
 'light at Noon day; by which People have
 'been stirred up upon the promise of forgiv-
 'ness of Sins, redemption from Purgatory,
 'and Eternal Salvation, or Dreadful Denun-
 'ciation of Eternal Damnation, to enterprise
 'that Work of Murthering so many Hundred
 'Thousands of Men, Women, and Children,
 'without any Legal Presentment, Tryal or
 'Conviction: But the consideration of these
 'things are out of fashion in *England*; that
 'many embrace them upon their present dis-
 'guises; and not in their true sanguinary Ap-
 'pearances p. 35.

'To conclude; If we would not receive
 'a Thief until he has Repented, let the Pa-
 'pist first *recant* his voluminous Errors; but
 'above all, let us have good Testimony of
 'his hearty Sorrow for that Sea of Blood,
 'shed in *England, France, Holland, Ireland,*
 '*Spain, Italy, Savoy, Switzerland, and Ger-*
 '*many,* of many Hundred Thousands of poor
 'Protestants, that for pure Conscience could
 'not conform to their most exorbitant Pra-
 ctices

'ctices, as well as new Doctrine imposed up-
 'on them, such inhumane and Barbarous In-
 'ventions and Cruelties, as no Age could e-
 'ver parallel, and are the only demonstrati-
 'ons of their wicked Wit that lived in that
 'Age; and that not only upon the Parties
 'themselves but their poor innocent Babes:
 'For, that *English* Protestants should so far
 'neglect these weighty considerations, as to
 'be gull'd and cheated out of their Religion
 'purchas'd them by their Martyrs, Ancestors,
 'and be perswaded to embrace that old bloo-
 'dy Apostatiz'd Church again, with all her
 'Slavish as well as Ridiculous Superstitions,
 'is a crime so offensive to God, and intolle-
 'rable to Men, as the time hastens, that the
 'very Stones of the Street will rise up in
 'Judgment against them p. 38. *Question*, whe-
 'ther in case they could not be conformed
 'unto, they would allow a tolleration; were
 'they powerful, whether in case they should
 'say yes, we ought to believe them, since it
 'is one of their most Sacred maxims, not to
 'keep Faith with Hereticks, as was seen in
 'the case of those in the *Alpine Valleys*, 7.
 '*Hush*, &c. and in that they have in all Ages
 'brought so great a deluge of *Blood* upon
 'the *European* World. *Question*, whether it
 'be the Interest of the *English* Nation to Sub-
 'ject her self to a *Papish Yoke*, considering the
 'incomparable Bloody Massacres of that sort
 'of Men in several Reigns.

Thus

'Thus have I undertook, tho' with much
'brevity, an enervation of the *Romans* Faith,
'at least a detection of their Craft; their hor-
'rid Couzenage, and present way of Insinu-
'ation among the People.

'Next see his Book stiled Engl. *great Int. in*
'*the Choice of this new Parliam. &c.* p 4. by W.P.
'Pray see that you chuse sincere Prote-
'stants, Men that don't play the Protestant
'in design, and are indeed disguis'd Papists,
'ready to pull off their Mask when time serves;
'you will know such by their laughing at the
'Plot, disgracing the Evidence, admiring the
'Traytors constancy: The contrary are Men
'that thank God for this discovery, and in
'their conversation zealously direct themselves
'in an opposition to the Papal Interest, which
'indeed is a Combination against good Sense,
'Reason and Conscience, and to introduce a
'blind obedience without, if not against, Con-
'viction; and that principle which introduces
'implicit Faith, and blind Obedience in Re-
'ligion, will also introduce implicit Faith and
'blind Obedience in Government; so that it
'is no more the Law in the one than the other,
'but the Will and Power of the Superior that
'shall be the Rule and Bound of our Subje-
'ction: This is that fatal mischief Popery
'brings with it to civil Society, and for which
'such Societies ought to be aware of it.

One Project for the Good of England, &c.
by W. Penn, p. 10. *The New Test.*

'I. A. B. do solemnly and in good Con-
science

'science in the sight of God and Men, de-
 'clare that King *Charles* the 2^d, is Lawful
 'King of this Realm, and all the Domini-
 'ons thereun to belonging; and that neither
 'the Pope nor the See of *Rome*, nor any
 'else by their Authority, have Right in any
 'Case to depose the King, or dispose of his
 'Kingdom, or upon any score whatever to
 'absolve his Subjects of their Obedience,
 'or to give leave to any of them to Plot
 'or Conspire the hurt of the King's Person,
 'his State or People; and that all such Pre-
 'tences and Power, are False, Pernicious, and
 'Damnable?

'And I do further sincerely profess, and
 'in good Conscience declare, that I do not
 'believe that the Pope is Christ's Vicar,
 'or *Peter's* Lawful Successor; or that he,
 'or the See of *Rome*, joyntly, or severally,
 'are the Rule of Faith, or Judge of Con-
 'troversies, or that they can Absolve Sins,
 'nor do I believe there is a Purgatory after
 'Death; or that Saints should be Prayed too,
 'or Images in any sense to be Worshiped: Nor
 'do I believe that there is any Transubstantia-
 'tion in the Lord's Supper; or Elements of
 'Bread and Wine, at, or after the Consecration
 'thereof, by any Person whatsoever. But I
 'do firmly believe, that the present Commu-
 'nion of the *Roman-Catholick-Church* is both
 'Superstitious and Idolatrous. And all this
 'I do Acknowledge, Intend, Profess and De-
 'clare,

clare, without any Equivocation, or reservation, or other sense than the plain and usual signification of these Words; according to the real intention of the Law maker, and the common Acceptation of all true Protestants, &c.

' This is the Test I offer, large in Matter, because comprehensive of Oaths, and Test too; yet brief in Words.

' The Abuse of this Discrimination should be *very Penal*; for 'tis a great Lye upon a Man's own Conscience, and a Cheat put upon the Government. Your Wildoms (i. e. Parliament) can best proportion and direct the Punishment; but it can scarcely be too severe, as our Case stands.

Reader, There is a Proverb, that a treble Cord is not soon broken; but *W. Penn* break all these, and as many more on the same Subject; and yet that is not the worst on't; but led many thousands into the same Snare, peculiarly the Quakers, as anon will appear: And thereby, notwithstanding his Wit and Parts, became an ill Instrument, and the greatest Enemy the Church of *England* then had: But in regard his Writing, *Pro* and *Con*, say so much, and give such a Demonstration; I shall say the less, not being willing to stay too long on this Head.

Good Advice to the Church of England, Roman Catholick, and Protestant Dissenters; to Abolish the Penal Laws and Tests, &c. p. 39. 42.

It happens now, that God and Cesar are

both of a mind; which perhaps does not always fall out, at least about the Point in hand.

‘*Edward the 6th*, succeeded a Prince that
 ‘promised Vertues, that might more than bal-
 ‘lance the Excesses of his Father; and yet by
 ‘Archbishop *Cranmer*, was compelled to Sign
 ‘a Warrant to burn poor *Joan of Kent*, a Fa-
 ‘mous Woman, but counted an Enthusiast;
 ‘thus even Protestants begun with Blood, and
 ‘taught the *Romanists* in succeeding Times, how
 ‘to deal with them. I hope I may conclude,
 ‘that the Penal Laws have been a make-bate in
 ‘the great Family of the Kingdom, setting the
 ‘Father against the Children, and Brethren a-
 ‘gainst Brethren; and for this the Church of
 ‘*England* has paid a severe Reckoning; if she
 ‘hope by her aversion to a general ease, to set
 ‘up for a Bulwork against Popery. One Year
 ‘will show the trick, and mightily deceive her,
 ‘and the Opportunity will be lost, and another
 ‘Bargain driven; I dare assure her, mightily to
 ‘her disadvantage; Violence and Tyranny,
 ‘are no natural Consequencies of Popery, &c.

2. *A Reply to the Answer of the Man of no Name*,
 &c. p. 22. 2.

‘And one thing I must say, *Roman Catho-*
 ‘licks have been Loyal in *England* and *Hol-*
 ‘land, so that it is not necessarily true.
 ‘The Gentlemen that tore the Kings Declara-
 ‘tion of the Indulgence from him, were
 ‘high Churchmen; and they oppos’d his Po-
 ‘litical Capacity to his Natural, on purpose

‘to overthrow that Act of Grace; by which
 ‘Destination, the late Civil War was made;
 ‘so that 41 overtook 73, or that returned to
 ‘41, and who knows not that they were such
 ‘as hardly knew how to Pray, but out of our
 ‘Liturgy; that attempted to Exclude the
 ‘Presumptive Heir to the Crown, upon the
 ‘score of Religion.

A Defence of the Duke of Buckingham's Book,
 &c. p. 12.

‘Now, tho’ this Man would think it im-
 ‘prudent in me, and I, that it is none of my
 ‘business to vindicate the Persons charged
 ‘from his Imputation; yet I have so much Ju-
 ‘stice, I confess, as not to condemn Parties by
 ‘Particulars; and Charity as to be satisfied
 ‘with their solemn disclaiming of such Pra-
 ‘ctices. For I did never love, that one Man
 ‘should have the making of another Man's
 ‘Faith and Confession; especially if he were
 ‘his Adversary. I must tell him also, I can-
 ‘not admire his Wisdom, Manners, or Justice,
 ‘in his Reflections on the *Roman* Catholics;
 ‘after the Assurance that so great an one of
 ‘their Communion has given him and his
 ‘Friends of their Security and Protection;
 ‘for if they are a People able to ruin the whole
 ‘Earth, and lay the Foundations of Eternal
 ‘Mischief to Mankind; believe me, *England* is
 ‘in an ill pickle: And tho’ I am an ill Judge,
 ‘he has in it, put but a scurvy Complement up-
 ‘on the King; let him be just, and he will find
 ‘the Excluders almost every Sunday at their

'Parish Churches; and if three quarters of
'them were to pray for their Lives, it may
'be they could better read their Clergy than
'say their Prayers without the publick Li-
'turgy, &c,

3. *Animadversions on the Apology of the cla-
morous Squire, &c. p. 3.*

'But when he has done all he can, they
'were not Dissenters under Correction, that
'in 1680. prosecuted the Roman Catholicks
'and refused them Liberty, but Church of
'England Men; and such of them too as would
'not allow it to some Protestant Dissenters,
'for fear that Dissenters should hide themselves
'amongst them, and that they therefore must
'swallow the most severe Tests

† Whilest the same
W. P. framed the
said severe Tests.

* It seems it was
but to shew himself
no Friend to that
Communion.

'that could be framed, † to
'shew themselves* not Friends
'to that Communion (i.e. Pa-
'pists) and to tell Truth; and
'I beseech the Gentleman not
'to take it amiss that I say
'the Dissenters were invited
'into the share they had in opposition to Po-
'pery by Church Men; ay, they were for a
'comprehension, to make the Church of Eng-
'land stand broader, the better to receive the
'assaults of Rome without hazard, p. 4. I do
'affirm the excluders were Conformists, and
'are yet Communicants of your Church;
'and the greatest part of them upon educa-
'tion and constant practice too; and that
'this is a Truth and no Slander, read the List,
and

and 'tis a demonstration; nay, I challenge
the Gentleman to name six Persons of all
the excluders that dissent from the Estab-
lish'd Church; nor is this of yesterday, for
if we look back, we shall see the most ce-
lebrated Bishops of our Church barring the
succession in the Law, the 13 and 27 of
Eliz. and when that Queen pleaded Con-
science in not assenting to a Law to put our
King's great Grandmother, *Mary Queen of
Scots*, to Death, the same Reverend Bishops
undertook to remove the Scruple p. 5. 'Twas
the Gentlemen of that Communion, that
impeached the Prerogative in the Declara-
tion of Indulgence, and set the Political ca-
pacity of the King in opposition to his natu-
ral, and to make their business more popu-
lar, bestowed that comment upon it of a
design in the Court, to let in Popery and
Arbitrary Government, p. 2. *Our Brave
King.*

4. *A perswasive to moderation,* submitted to the
King, &c. p. 1. Pref.

'We have not to do with an insensible
Prince, but one that has been toucht with
our Infirmities more than any Body, fit to
judge our cause by the share he once had
in it.

5. *Reasons for the Repeal of the Tests, &c. p. 3.*

'They ought to be taken away because
they are unreasonable and unjust, p. 5. 'Tis
highly necessary that these *Tests* be abroga-
ted; this appears in that the King desires

'it, the Papists crave it, and the Interest of
'the whole Nation requires it. We are all
'then in prudence to consent thereto. —

† who Taught
that Doctrine
more than W.P.
See the first 3
Books quoted.

'We have been Taught † to
'entertain very hard thoughts of
'their Religion, and as we learnt
'to speak, so we stammer'd it
'out, no Papist, no Popery.

'Whence sprung this aversion, mainly I am
'sure from our apprehension, that *Blood* and
'*Cruelty* attended it. The Roman Catholicks
'tho' sure of the King, are willing to concert
'and accomodate matters with us, and to
'deliver us from what we so dreaded, their
'persecution upon the most reasonable and
'equal Terms, of being freed from the dan-
'ger of ours; I hope our Establish'd Church
'will bethink her self, and better consider of
'things, than by her stubborn Adhesion to her
'Laws of severity and force, to encline us
'to love Popery when we find it gentle and
'easie to be entreated, p. 6, 7, 8. The King
'promised to maintain her, so he doth, and
'will undoubtedly persevere to do, if she runs
'not her self into a forfeiture of the Royal
'Grace. Let her cease to be angry, and re-
'buke her Sons very *unmannerly* sitting in
'Judgment upon, and censuring the King's
'Proceedings: Let her, I say, be Wise, and
'know her Duty and Interest; the advice is
'requisit, she being at this day tampering to
'draw the Fanaticks into an Association a-
'gainst the King's most Gracious purpose to
them

‘them and all his People: It is insinuated that
 ‘undue and false returns [of Parliament Men]
 ‘may be made, &c. But surely there lives
 ‘not a Man without the Pale of the Church,
 ‘we are talking of, so wicked as to think the
 ‘King doth not detest the Thought of so base
 ‘a practice; he that whispers a thing so great-
 ‘ly below the King, will, for ought I know,
 ‘suggest, that to morrow his Majesty will
 ‘return us a House of Commons from *Houn-*
 ‘*slow-Heath*: Discourses of this kind may not
 ‘be heard but in *Bedlam*, or *Newgate*; there-
 ‘fore adjourning them thither for cure or cor-
 ‘rection.

6. *The great and popular objection against the
 Repeal of the Penal Laws and Tests, briefly
 stated and considered, &c. p.3.*

‘If the consequences that are imagin’d to
 ‘follow the Repeal of the Penal Sta-
 ‘tutes and Tests, were indeed so terrible as
 ‘they are industriously represented, I should
 ‘readily fall in with the common jealousy, and
 ‘help to augment the number of those that
 ‘are for their continuance. But when I con-
 ‘sider how long our Government was happy
 ‘without them; how much of heat and par-
 ‘tiality prevailed in their constitution, and
 ‘how troublesome and impracticable their
 ‘Execution are; and that in our present cir-
 ‘cumstances they appear a plain barriere to
 ‘our happiness, p. 11. I own it may affect the
 ‘present Ecclesiastical Policy of the Church of

Eng-

England, but I never took that for Protestancy.

Reader, the reason why I have insisted so long on this Head beyond my first intention, is, threefold; 1st. to shew *W. Penn* by his 3 first Books in his Protestant Dress, and by his last six, with his Mask off in the contrary Dress. 2. That by comparing his last six Books with the Quakers Addresses to the late K. 7. II. from their Anniversary Synods, you will see they run in one and the same Channel, issuing from one and the same Fountain; especially when you consider that from their said yearly Meetings they never made one Address to his present Majesty, nor wrot one Book in favour of the present Government. 3. That by both their Addresses a Sample of them you'll have by and by, and by their Books they have joyntly and severally born against the Church of *England* as with one Shoulder. Thus have I briefly shewed what a Writer *W. P.* hath been, and how he has bestowed his parts even against the Protestant Interest, the Establish'd Religion, and the common cause of Christianity, and so I conclude this Head.

SECTION VII.

Their horrid Blasphemies ; their Self-exaltations, and vain boastings of their Learning, &c.

GEN. Hist. p. 165. 'About this time came forth a Book call'd [a Battle-door for Teachers and Professors to learn singular and plural mark'd in every page with the Form Figure of a peny Horn-book: The work was neatly done by *John Stubs* and *Benja. Furly*; but *Fox* who besides his English Tongue knew none of the Languages therein [being Thirty in number, as Latin, Greek, Hebrew, Caldee, Italick, Syriac, Arabick, &c.] was so desirous to seem to be the Author of this Book; and that what ever it contain'd of Industry and Praise-worthiness, had its Original from him; that he even here and there subscribed his Name to every page, and by him confirmed p.240. *George Fox* sent a Letter to *John III.* King of *Poland*, Written originally in English, and sent into *Holland*, and there Translated into the *German* Tongue. This Epistle was so Learnedly done, that it looked not like the work of a single Person; yet so, as that they left it to *Fox* an ignorant Fellow, who Subscribed it only *Geo. Fox*. And hence it is apparent, that there is no Mind so humble but

‘but is apt to be carried away with the Air
 ‘of vain Glory; yea, oftentimes applause is
 ‘most coveted by those who most condemn
 ‘it in others, &c.

Now Reader, tho’ my Learned Author and I differ’d about *W. Penn* in some Points, yet in this we agree in every punctilio, touching the Pride, vain Glory and Ambition of *George Fox*, who was an ignorant Fellow, yet would seem to be Author of a Learned Book containing Thirty Languages; as also of a Learned Letter sent to *John III.* King of *Poland*, in both which [as well as in divers cases] he gave out that himself was some great learnt Man, attributing to himself that which he never had, which doubtless was the occasion of a discourse rumour’d about our Country, about the Year 1663. or 1664. That *George Fox* had in one nights time 24 Languages given him by Divine Inspiration, and I did believe it, and divers others of us for near 20 years; I also spake to a Quaker now living and still eminent amongst them, who told me he ever did believe it until the late divisions. Thus by his counterfeit Miracles, his gift of Tongues, he still like *Simon Magus* gave out that he was some great Man; for thus he wrot in the Introduction, viz. *All Languages are to me no more than Dust, who was before Languages were, &c.* and towards the end of the Book thus; *next follow a few words to the whole matter by George Fox, who is before confusion and many Languages were, &c.*

This

This, together with what I elsewhere have quoted out of his Books and Journals, shew that he was willing to be esteemed a great Man, an old Man, a learned Man, a wise Man, an Angel, one that see the Heavens open as *St. Stephen* did, and much more to this purpose. By all which it appears, that he was a great Deceiver. And thus Quakerism grew, and by deceit prevail'd in its progress: And since this learned Author hath given such a full proof of *Fox's* Pride, who being an Ignorant Fellow, as he styles him, and yet desirous to be taken for the Author of the said Battle-door, containing Thirty Languages. I will give him a third Instance, *viz.* Anno 1659. *George Fox* puts forth a Book, Entituled *A Primmer* (in contempt of Learning) for all the Doctors and Scholars in Europe, &c. wherein are contained 2434 Queries in this Method, *viz.* What is a Participle, 'what is it in it self, and by whom it came, 'and out of what Ground? And why are 'these declined; who was the First and Author of it, and by whom it came? And 'why is the Word called Adverb, and what 'is an Adverb, the word it self, and who was 'its rise? And why do you call the word 'Conjunction? and who was its rise? and 'why the word Preposition? and who was 'its rise? And who was the Author of the 'word Interjection? and what are these two 'words in themselves, and whether or no 'these did not come by the Art of Man? 'What is a Vowel in it self, and what was the

'the word Vowel? And what is the word
 'Diphthong, and who was the Author of these,
 'and where are they called by such Names
 'in Scripture? so who was the Author of these
 'Names in themselves, and of themselves,
 'and came they not from the Art of Man,
 'yea or nay? Why do you call the word Mas-
 'culine, Feminine, Neuter, and Epicene; and
 'what was the ground of these words in them-
 'selves? What are they, and why do they
 'use the word Declension? and what is in
 'the word it self, and what was its root?
 'And why the word Comparative, Positive,
 'and Superlative? and what be these words
 'as they are words? of what Author and Root
 'came they from, and who gave them these
 'Terms first? who was the first Rise and Au-
 'thor of them? &c. Thus have I taken out
 six entire Paragraphs as they lye in the said
 Primmer; but I profess I cannot answer these,
 why then should I cite more: I cannot tell
 who spake these words first, no more than I
 can tell who spake the word [to] first; or
 spake the word [and] first, and who
 was the first Rise and Author of the word
 [of] which to know is as unnecessary, as it
 is ridiculous to query: Well take a few more
 as they lye scattered up and down the said
 Primmer. 'What is a Major? What is a
 'Minor? What is Extraction? What is Geo-
 'metry? What is Dog-madness? What is
 'Badger-madness? and what is Wolf mad-
 'ness, &c. nay, what if I add one query;
 what was Fox-madness and folly; and whe-
 ther

ther was not Pride and Ambition the Author of Fox's Madness, answer G. W. Having thus far proceeded, I shall next recite a few of Fox's words by way of challenge to the Doctors and Scholars, viz. 'These queries are to call you out into the Field; let them come out now to little Children; little Davids are risen, who have the Bags and the Slings, and the Stones; yea, that profess your selves to be Wise and Learned Men, and Scholars, and are Novices and Fools; Answer me; draw out your Weapon if you have any, and Answer me these things; come out of your holes, do not *hip* nor *skip* from them; answer every word in particular, for you have Tongue enough sometimes, let us see now if it can wag, &c.

Now Reader, this is one way by which they deceived the simple, and thereby Quakerism had its progress.

Gen. Hist. 112. The Form of the Quakers Confession before the House of Commons was, 'I believe with my Heart, and confess with my Mouth the Sacred Scriptures to be Divine, left us by Men Inspired by God, as an exact rule of our Faith and Behaviour; and I profess to believe in one only God who is the Father, and in Jesus Christ his Eternal Son, very God, and very Man; and in the Holy Spirit, one and the same God with the Father and Son, blessed for evermore, &c.

I must confess this Confession, if sincere, is there

somewhat to the purpose; but if sincere then there is a vast Change in their Minds, both from their frequent disputations, as well as their printed Books; and because we cannot well try them by the first, therefore we will examine their Sincerity by the latter; and if their Books teach the contrary, then until they first condemn those Books, we have no ground to believe them sincere in what they say to serve a turn; I will at this time quote only two of them, viz.

The Sword of the Lord drawn, &c. p. 5.
 'Your imagined God beyond the Stars, and
 'your carnal Christ is utterly denyed and
 'testified against by the Light; and where-
 'as you [the Priest] say, that Christ is God
 'and Man in one Person, it is a lye, &c.

Now, if they believe as they write; how can they be sincere in what they say, as above? for contraries cannot be the same; white is not black, neither is black white; Men never gathered Grapes of Thorns, nor Figs of Thistles; ye shall know them [*i. e.* Deceivers] said Christ by their Fruit; this is an infallible rule. Again,

News coming up out of the North, &c. p. 14.
 'Your original is carnal, Hebrew, Greek and
 'Latin; and your Word is carnal; the Let-
 'ter and the Light is carnal; the Letter, their
 'original is but Dust, which is but the Let-
 'ter which is Death; and their Gospel is
 'Dust; *Matthew, Mark, Luke, and John,*
 'which is but the Letter, &c.

So then, if the Scriptures be Dust, Carnal, and Serpents-Meat, how are they Divine; nay, how were they given forth by Divine Inspiration? What did *George Fox* mean? Divine Dust, Divine Food for Serpents; a Divine Carnal Letter. No sure: Then doubtless these expressions were cast upon the Scriptures by way of contempt, against such as professed them to be given by Divine Inspiration; and that they were in earnest the rule of our Faith and Behaviour, against which the Quakers have both Preached and Disputed this 40 years, as I can make appear by 40 of their Books now by me. One more I shall quote to strengthen what I say. How then can they be sincere in this their Confession? How can they at one and the same time believe the Scriptures are Death, Dust, Beastly Ware, Serpents Food, and also that they are Divine and left us by Men Inspired of God for the rule of our Faith and Practice; I say, how can these contraries be reconciled; nay, it's impossible. If they shall say in answer to what I now affirm, that their Minds are really changed and better informed I could be heartily glad of it; but then let us have a sign of it, and some ground to believe them, viz. Let them condemn these Books that Teach contrary to their Confession; for whilst then I boldly aver, to those who know them and their Doctrine, and their Books [which they prefer above the Scriptures,] they cannot

not, they are not to be believ'd. The Book I mention to cite is this :

A brief discovery of a three fold Estate of Antichrist, &c. p. 7. 8, 9.

'The Priests of the World are 1st. Conjur-
'ers, raising dead Doctrines, dead Reasons,
'dead Uses, dead Motives, dead Tryals out
'of the Letter which is death; raising Death
'out of Death, notable Conjurers. 2. Thieves
'and Robbers. 3. Antichrists ——— the Priests
'of *Baal* cannot shew any Scripture example
'for their Heathenish ways and Beastial Wor-
'ships. 4. Witches. 5. Devils, the Serpent
'is Head in them. 6. Lyers, the Commissi-
'on and call of *Baal* Priests, come from *Ox-*
'ford and *Cambridge*; even the Sir *Simons* of
'our days, run to *Oxford* and *Cambridge*. 7.
'A viperous and serpentine Generation. 8.
'Blasphemers, living in the Kingdom and Go-
'vernment of the Prince of the Air, yea, of
'the Devils; fearful Blasphemers. 9. Scar-
'let colour'd Beasts; a well favour'd Harlot,
'having a golden Cup in her Hand full of
'abomination and filthiness of her Fornicati-
'on. 10. Babylons Merchants, selling *Beastly*
'ware for a large price; the Letter which is
'Dust and Death for filthy lucre sake. 11.
'Whited Walls, painted Sepulchers, profes-
'sing something, possessing nothing but poy-
'soned stuff. 12. Ravening Wolves. 13.
'Greedy Dogs; really they are Blood-hounds.
'14. Eminent and Ambitious Pharisees, li-
'ving in the same Antichristian steps that the
Pha-

‘Pharisees did that Christ cryed out against;
 ‘Wo! wo! wo! was their portion then, and
 ‘wo! wo! wo! is their portion now; and wo
 ‘and misery is the portion of the upholders
 ‘(whether King or Parliament) of that Trea-
 ‘cherous Crew, and Deceitful Generation;
 ‘wherefore come from among the Babylonish
 ‘Merchants, &c. Oh horrible and unheard
 of; and in this Book there are the Names of
George Fox, Thomas Lawson, Thomas Aldham,
Benjamin Nicolson, John Harrwood, five of
 their primitive Teachers and notable Do-
 ctors.

Behold the way, manner, and method of
 the growth and progress of Quakerism; what,
 shall this be encourag’d? shall this be esta-
 blish’d in a Christian Nation, God forbid?
 Here is contempt cast upon the Scripture, up-
 on the Ministry, upon the Magistracy, and
 People; no matter for their confession whilst
 these Books stand uncondemned; they keep
 these Books in their Families, read them and
 recommend them, as elsewhere I have obser-
 ved: Even as *Arias* kept his opinion to him-
 self, and yet deceitfully signed as fair a con-
 fession to please the Emperor *Constantine*; which
 is as followeth. See *Hist. Socrates*, cap. 38.
Viz.

‘I believe in one God the Father Almight-
 ‘ty, and in Jesus Christ his Son; who was
 ‘made by him before all Ages, God the Word
 ‘by whom all things in Heaven and Earth
 ‘were made; who came down and was in-
 carnate

‘carnate; who suffered and rose again, and
 ‘ascended, and shall come to judge the quick
 ‘and the dead; and in the Holy Ghost, the
 ‘Resurrection of the Flesh, and the Life to
 ‘come; in one Catholick Church of God
 ‘from one end of the World to another; this
 ‘we believe as God shall judge us now and in
 ‘the World to come.

Constantine the Emperor was a good Man, and thought him sincere, and accepted of it; but the cheat lay here, which afterwards was found out; he wrote a Paper of what he really believed, and said he believed as he had written; and the Quakers have wrot Books that for any to say that Christ is God and Man in one Person is a lye, and therefore they cannot believe that Christ is very God and very Man, but believe as they have written. They also have written, that the Scriptures are Death, Dust, Serpents-meat, Carnal, and Beastly Ware; and though they have made a confession that the Scriptures are Divine, and left by Men Inspired of God; and that they are a rule of Faith and Behaviour; yet they believe also that *Geo. Fox* was divinely Inspired and wrote from the Spirit of God; so they believe as they have written: If any think I wrong them, let their Books be laid before them which I have cited, and let them be asked. Come which do you abide by? which do contain your Faith and Belief? Do you believe as you have confessed? if you do, at the same time condemn
 your

your other Books which teach the contrary; if you say no, our Books are writ from the Eternal Spirit of God we cannot condemn them, then condemn your confession, for we will not have you halt between two opinions; if God be God serve him; if *Baal* serve him. This will be the Test, which were it put to them, you would soon see them to be Quakers still, and not Christians yet: And so I proceed to the next Head.

SECTION VIII.

Their horrid Blasphemies; their pretence to Miracles; their agreement with Simon Magus, their great Grandfather, who was admired, adored, and worshiped as well as George Fox.

GEN. Hist. p. 27. 'Fox taught that the sick were cured, unclean Spirits cast out; his Followers who were as Rattles and Cimbals to blaze about his Fame; disguised the matter thus; that the Woman was possessed with a Devil, who had troubled her for the space of 32 years, that being brought to him after some hideous shrieks and out-crys like the bellowing of a Cow, and a most noisome stink breathed from her Mouth, she was freed of that malignant Spirit.

And to confirm the Quakers pretend to Miracles, see *Fox's Journal* p. 370. where one of them by himself is left upon Record, as also many more, but this I will recite, viz. 'There was one *John Jay* being to try a Horse 'got upon his back; and the Horse fell a running and cast him down upon his Head, and 'break his neck, as the people said. They 'that were near him took him up dead and 'carried him a good way, and laid him on a 'Tree: *I* got to him as soon as *I* could, and 'feeling on him concluded he was dead; and 'as *I* stood by him pitying him and his Family; *I* took hold of his Hair, and his Head 'turned any way his Head was so limber; 'whereupon throwing away *my* Stick, and 'my Gloves, *I* took his Head in both my 'Hands, and setting *my* knees against the Tree 'I raised his Head, and perceiving there was 'nothing out or broken that way, then *I* put 'one Hand under his Chin, and *my* other behind his Head, and raising his Head two or 'three times with all *my* Strength and brought 'it in, *I* soon perceived his Neck began to 'grow stiff again, and then he began to rattle 'in the Throat, and quickly after to breath; 'the People were amazed, but *I* bid them have 'a good Heart, and be of good Faith, and 'carry him into the House; they did so, and 'set him by the Fire, but *I* bid them get him 'some warm thing to drink and put him to 'Bed. After he had been in the House a while, he

‘ he began to speak, but did not know where
 ‘ he had been the next day. We passed a-
 ‘ way, and he with us, about 16 Miles to a
 ‘ Meeting, &c.

Now this is one of the Miracles directed
 too, in the third Table or Index, under the
 Letter M thus. *Miracles wrought by the Pow-
 er of God.*

And amongst the rest this being the chief,
 and to me seem most remarkable, I have set
 it down at large; and whereby it may ap-
 pear, 1. That it was wrought in his own Name
I, I, I, did so and so, and not as the Apo-
 stles did, *In the name of Jesus of Nazareth arise*,
 no, no, *Geo. Fox* like *Simon Magus* wrought
 counterfeit Miracles in his own Name only.
 2. This is said to be done in 1672. and brought
 to light but in 1694 which is 22 years after it
 was said to be done; and there let me com-
 pare him to *Simon Magus*, and see how far
 they run parallel, read Acts 8. 9, 10. There
 ‘ was a certain Man called *Simon*, which be-
 ‘ fore time in the same City used Sorcery, and
 ‘ bewitched the People of *Samaria*; giving
 ‘ out that *himself* was some great one, to whom
 ‘ they all gave heed from the least to the
 ‘ greatest, saying, this Man is the great Pow-
 ‘ er of God, &c.

This account the Holy Apostle gives on him,
 next let us hear what *Justin Martin* said of this
Simon, viz.

'Many adored him as the supreme God;
 'they gave heed to him; they believed and
 'obeyed what he Taught; they placed their
 'hopes and confidence in him, &c. See *Pools*
Synopsis of the Criticks, p. 14. 62. *Erasmus*
 in his paraphrase on that place, saith;
viz. 'A Man there was among the *Samari-*
 'tans called *Simon*, a Deceiver of the People,
 'and a Practicer of Delusions; who before
 '*Philip* came there, practiced in that City
 'Magick-Art, and by his counterfeited *Miracles*
 'had made the *Samaritans* fond of him, who
 'by means of such falshood and deceit vaun-
 'ted himself before the simple and plain Peo-
 'ple, boasting that himself was an excellent
 'Prophet, unto whom the *Samaritans*, from
 'the highest to the lowest gave good heed;
 'But nothing had he done in the name of *Jesus*:
 'And therefore they as a People astonished at
 'such monstrous sights said, this Fellow
 'is God's own right hand, who is called Migh-
 'ty: Many a day had he been with them, and
 'long had he made them, with his Sorcery, to
 'dote upon him; and therefore when he had
 'once gotten himself a name with them of great
 'estimation, many believed all he Taught.

From whence we may observe, by way of
 parallel, 1. That this *Simon* the Sorcerer was
 a great while, and many days with the *Sa-*
maritans; so was *George Fox* with the *Qua-*
kers. 2. *Simon Magus* wrought counterfeited
Miracles in his own Name only, and never
 in

in the Name of Jesus; so did *George Fox*, and thereby (like *Simon*) got himself a great Name of estimation amongst the Quakers. 3. That the *Samaritans* adored *Simon Magnus* and call'd him the power of God; so did the Quakers, whilst living, witness *Josiah Coal's* Letter, and others in the first part recited, and now dead, they have printed him to be the power of God, saying, Miracles wrought by the power of God. Third Table under the Letter M and for more of this Nature, see his Journal p. 167. 170, 103, 28, 29, 258, 370. where he would make us believe he was an Angel; that he saw the Heaven opened; that he was seen at the Judgment Day; that he cured the Sick, restored the Lame, and wrought many other Miracles which will complete the parallel.

But this story of *John Jay* is surely as idle, and unworthy of being esteemed a Miracle, as any thing can be found in the Popish Legends; for if setting a Man's Neck aright, that had gone awry by a fall, be a Miracle, then many Miracles have been wrought in *England* and elsewhere, for it is very common, and yet was never called a Miracle until now, that these who published his Journal, have so called it; and like to this is, that one recovered from Sicknefs, after *G. Fox* had prayed, and if this was a Miracle, many such Miracles are wrought by Ministers of the Church of *England* and others.

SECTION IX.

Divers particulars contracted out of the General History, and branched into six distinct Heads, where their Anniversary Synods, and their Church Government, and private Devotions are Treated of; shewing the effects to be disparaging the Scripture, withholding Tythes, refusing to pay Church Rates; neglecting to read the Bible in their Meetings; refusing to vindicate it from the aspersions of the Papists; throwing of the Sacraments; allowing Women to Teach and Usurp Authority, in their distinct Womens Meetings; omitting private Duties; censuring and reproaching the Church Liturgy, Magistrates, Ministers, such as write against them, and for Conscience sake separate from them; their gross Hypocrisy, in making Legal punishments to be persecutions; in saying, and recording that they suffer great penalties, when they really do not, &c.

GEN. Hist. p. 50. to 56. 'They (the Quakers) have likewise Meetings like to 'those we call *Classes*, and Provincial and 'National Synods or Councils; these Con- 'ventions are celebrated, but so as to allot 'each Sex, both Men and Women, their di- 'stinct and particular Meetings, other Mee- 'tings are appointed every Month; others e- 'very three Months; in which they consider 'their Provincial affairs: In these they inspect
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' into, and recognize all Books that are to be
 ' printed, after they have been perused
 ' and approved by the Censors appointed for
 ' that purpose. The Acts of these Meetings
 ' are put into Registers; they have Anniver-
 ' sary Synods in every considerable Kingdom,
 ' to whom belong the Care and Administrati-
 ' on of all the Affairs of that Kingdom. In
 ' *England* (their Metropolis) they have a fix-
 ' ed Anniversary Synod on the third day of
 ' Pentecost, continuing sitting 4 or 5 days to-
 ' gether. They have Delegates also come to
 ' this Synod, from all their Churches, in all
 ' Counties or Places where the Quakers ob-
 ' tain footing; but these must be such as are
 ' in the Ministry. At this Meeting they make
 ' a Catalogue of the Sufferers for their Reli-
 ' gion, discovering what their Sufferings were,
 ' and for what causes they were inflicted [and
 ' by whom;] when the Synods are dismissed
 ' all their Acts and Decisions are enregister'd
 ' by the publick Authority of the Synod, which
 ' are afterwards copyed from the Records in
 ' order to be printed and sent to all the Synods
 ' of their Associates *throughout the World*. They
 ' have no *President* to their Synod, which place
 ' say they, is supplied by the *Holy Ghost*; but
 ' they have a Clark who marks down every
 ' thing moved by the Assembly. Moreover,
 ' it is their custome in their Houses never to
 ' expresse a Religious Duty with an outward
 ' voice; as Praying to God, craving a Bless-
 ' ing

76 **A Brief History of Quakerism**

'sing e'er they take Meat or go to Bed, till
'they feel the impulsion of the Spirit, &c.

Having contracted the sense of several pages wherein my Author relate the Way, Manner, and Method of the Quakers Church Government and Family Behaviour; now I shall make it my business to shew how Quakerism grows, encreases, and makes its progress in and by these Ways and Methods; and thereby discover not only that Quakerism tends to root up the Foundations of the Christian Religion, Instituted by our Lord Jesus Christ, who so loved the World, that he laid down his precious Life for lost Man, but also tends to unhinge the Government both of Church and State; and in order to make some further discovery hereof, I shall digest the matter into a few Heads, and speak briefly and distinctly to each in their place.

1. The Quakers in their Synods have no President; the Holy Ghost supplying that Office.

2. The Quakers at their Synods make a Catalogue of them which suffer for their Religion, what they suffer, and by whom.

3. That the Quakers at their Synods inspect Books to be printed, and recognize the same.

4. About the Womens distinct Meetings, and their way of Government.

5. The Quakers custome observed in not Praying to God in their Families, nor craving a blessing before they Eat.

6. About

6. About their Anniversary Synods, particularly that at *London*, with some of its Fruits and Effects.

And lastly with some observations upon a passage in the General History p. 110. 'The Quakers also could not but Love King *William*, and embrace him as their most effectual Defender, &c. And so shall conclude these seven particulars.

1. *The Quakers have no President in their Synod, which place they say is supplied by the Holy Ghost, &c.*

This is the great Foundation upon which the Church of *Rome* build their Faith, touching the Doctrine of infallibility; and of which they mightily boast over all Protestant Churches: For, tho' all true Protestants believe that the Holy Ghost is with, and will continue with his Church to the end of the World, according to *Matth. 28.* yet that thereby any Synod, Council, or Church is infallible in their Precepts and Councils; that as such, they are to be indispensably obeyed, as was the Precepts of the inspired Apostles; this they deny; and none hold it but the Papists and Quakers: And as this vain glorying of infallibility in the Papists has been refuted, so it will be in the Quakers also; and in order to it let us examine how, and in what manner the Holy Ghost is the President of the Quakers Counsels and Synods, &c.

It is written *John 5. 23. For the Father judgeth no man, but hath committed all judgment to*
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the Son v. 27. and hath given him Authority to execute judgment also, because he is the Son of man: And to this agrees that Apostolical saying, Acts 17. 31. Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Now this Text in St. John the Quakers do not like it as translated, and therefore to bend the Scripture to serve their design, and to quadrate to their principles, they have perverted these Scriptures in *Josiah Coals Works* p. 93. saying; 'All Judgment being committed to the Light that Lighteth every Man, the Light that is in every Man, must of necessity be Judge of all controversies, &c. So that, it plainly appears from hence, as also in my First Chapter in the First Part. That whereas God Almighty hath committed all Judgment to the Son; and hath ordained him to be Judge of quick and dead, because he is the Son of Man. Therefore the Quakers translate this Prerogative from the Son of God, Christ Jesus, to their Light, which by their Logick is the Son of Man which I deny; and this Light to whom they say all Judgment is committed, and which they have in them, must be Judge of all controversies, and consequently their President, which deserves the casting Voice. No marvel then that the Quakers are not concern'd to vindicate our Bible against the contempt cast upon it by the Papists, as saith the

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the same *Josiah Coal* *ibid.* p. 104. 'I find the
'rest of his Book [*i. e.* *A. S.* the *Roman Catho-*
'*lick*] consists of divers Arguments, in which
'he controverts with Sectaries, and their Bi-
'bles and Ministers whose cause I am not en-
'gag'd in; therefore it doth not concern me
'to Answer his Charges against them, &c.
No, what neither *Sectaries*, their *Bibles* nor
Ministers? Surely tho' he thought himself not
engag'd to vindicate the Sectaries, nor their
Ministers; yet, if as they pretend to the Par-
liament, they do believe the Scriptures to be
Divine, and left us by Men Divinely Inspi-
red; and that they are a rule of Faith and
Behaviour, they ought to have vindicated
the Bible at least. Well, but some may say
what did this *A. S.* the Papists call the
Bible, that they the Quakers think themselves
thus unconcern'd to vindicate. I Answer,
'tis his 14th Chapter, and which the same
Josiah Coal hath printed, as an Abettor and
Co-workers with him in p. 113. to 116 of his
Works. The contempt the Papists cast on the
Bible, and which the Quakers are not at all
concern'd to vindicate is, *viz.* Protestant Se-
ctarian Ministers and Preachers, who stand
in a Pulpit or Tub, with such a brazen Fac'd
Book as is their unjust, corrupt, and perverse
Bible in their hand, &c.

Oh the deceit of this People! What do
they pretend to own the Bible only for their
own ends, to obtain their Liberty? and when
the Papists vilifie and condemn it, and call
it

it a brazen Fac'd Book, a corrupt and perverse Book, and they not concern'd hereat: Well, I do still hope that some will be concern'd to vindicate the Holy Bible from the contempt of the Papists, calling it a brazen Fac'd Book, perverse Book; and from the contempt of the Quakers who call it Death, Dust, Beastly ware, Carnal, Serpents-meat, &c.

2. That the Quakers at their Synods make Catalogues of Sufferers for their Religion, and what they Suffer; and by whom, &c.

I have spoken to this Head largely in the 4th Chapter of the first Part, and therein shewed how they boast of their Sufferings; how they Augment and make them more than they are; yea, put them in their Monuments Sufferers 20 l. when they are so far from that, that they have gotten 10 l. clear into pocket, as in the case of *Samuel Cater*. I have made it appear likewise, as my Author says, *Gen. Hist.* p. 137. that they amplify their Sufferings, viz. 'A scratch, a pinch, or a blue spot for a grievous Torment and bloody Wound, which may be well observed in most of the Monuments which these Men have left of their Sufferings, &c.

3. That the Quakers inspect their Books to be printed after approved by their Censors, &c.

From whence let it be noted, that if their Books be thus inspected and approved by their approved Censors then are the whole answerable for the Errors contained in those Books, and for

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all the horrible Blasphemies in them. But their case is still worse; for suppose any one or more of them, be moved as he pretends to write a Message, Warning or Exhortation to a Nation, People, or Society, as the Word of the Lord God, their frequent pretence. This Book is first sent up to *London* for inspection and approbation, to one of these Meetings or Synods; where their Light is *President*, and made infallible Judge; having all Judgment committed to it in Heaven and in Earth: this Synod thus Assembled shall afterwards vary the Title and change the Matter to make it harmonize with their design; and when this Writer Dyes and leaves 20 or 30 Books thus approved, and thus sent abroad; the surviving Synod shall take these Books, and again alter them; put in and take out a second time what they please; then re-print them again: And what is become of their Infallibility now? They had their President at their first inspection; what, could he not then see and discern clearly? but that here must be a new inspection? was not their President [their Light] the same? For, either the Quakers write as they are moved by the Eternal Spirit of God, or they do not; if they do, then they are equal with the Apostles Writings, and then the Judgment denounced *Rev. 22. 18, 19.* *If any man shall add unto these things, God shall add unto them the plagues that are written in this Book: And if any man shall take away from the words of the book of this prophecy*

ly, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book, &c. This reward they must expect; Again, if they do not, then are they most horrible Deluders and great Deceivers when they write thus, *this is the word of the Lord God to you the Inhabitants of Bristol, or the like*; and they believe it not; they do not believe the Author to be so moved and commissioned; and forasmuch as they served the Works of *Edward Burrow, W. Smith, George Fox, Is. Pennington*; so viz. altered, added and diminished to my certain knowledge: I do thereupon affirm that they are not the Works of *Fox, Burrow, Pennington* and *Smith*, but the Quakers in general, and they are answerable for their Errors notwithstanding each title assert the same. Thus hath Quakerism been carried on; thus hath it grown and taken its progress, by Cheats Frauds and Hypocrisies.

4. *About their Womens Meetings, and their manner and way of their Female Government.*

Having by my Book *de Christiana Libertate*, &c. not only treated at large on this head, but also been instrumental thereby, in giving that Image a deadly blow, inasmuch as that in some part of the County of *Suffolk*, as well as in divers other Counties in *England*, there is not a distinct Womens Meeting to be seen nor heard of: But yet since 'tis mentioned in the *Gen. Hist.* p. 50. 'They have likewise

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Meetings like those we call Glasses and Provincial, and National Synods, or Councils. These Conventions are celebrated oftner or seldomer as the number of their Churches is, but so as to allot each Sex, Men and Women, their distinct and particular Meetings, &c. I say, since the Relation of their Womens Meetings are here brought to light, which many think are so dead and dying as that it's hard to find one in many places, and that by way of commendation as I take it, I shall therefore briefly touch upon the principal Heads, and Orders, both of its novel, rise, and arbitrary Government; and chiefly for this reason, because in all the Orders there is not so much as one Scripture proof mentioned to confirm and to strengthen the same, even like *William Smith's* Primmer and Catechism, which contain more than a 100 pages; yet, in all the Treatise there is not one verse of Scripture quoted, nor that I remember, one exhortation to read the Scriptures in their Family; and in his Works in Folio do I find very few Scriptures quoted, if any, and them that are quoted much perverted and abused; but to the matter. Of Womens Meetings see an abstract of a Letter from *G.F.* who was the first mover and setter of them up, viz.

Dear Friends, To whom is my Love: It would be well, and be of service to have a Woman's Meeting that you may assist and inform the Men of necessities in what you

'cannot do your selves, and so it would do well
'for the Women to have a distinct Meeting
'by themselves once a Month in the County
'Town, meeting together about the Tenth
'hour of the day, and keep a little Stock a-
'mongst themselves. *George Fox.*

This Letter was wrot about 1670. pursuant to his motion for the Establishment of a Womens distinct Meetings; but yet in many places they came on slowly, and they made but small progress in this Administration of their Female Church Government, for it met very early with opposition from amongst themselves; and especially when the observation of it came to be imposed, as a thing necessary, which many looked upon a thing indifferent; and therefore the Anniversary Synod confirmed it in all Points by one of their Acts, *Anno 1675.* A Copy thereof followeth, *viz.*

London, 27th. 3d. Month 1675. To all Monthly and Quarterly Meetings and elsewhere, &c. touching Womens Meetings.

'It is our Judgment and Testimony in the
'word of God's Wisdom, that the Rise and
'Practice setting up and establishing Mens
'and Womens [distinct] Meetings in the
'Church of Christ in this our Day and Generation, is according to the Mind and Counsel of God, and done in the ordering and
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'leading of his *Eternal Spirit*; and that it is
 'the duty of all Friends and Brethren, in all
 'places, to be diligent therein, and to en-
 'courage and further each other in that *bles-*
 '*sed Work*; and particularly that Friends and
 'Brethren in their respective *Counties*, encou-
 'rage their faithful Women in the settlement of
 'the said Meetings; and if any professing
 'Truth [*i.e.* Quakerism] shall either directly or
 'indirectly discountenance or weaken the
 'Hands of either Men or Women in the Work
 'and Service of the Lord, let such be admo-
 'nished according to the order of the Gospel,
 'and if they receive it not but reject it, re-
 'sist Counsel and persist in the work of Di-
 'vision; We cannot but look upon them not
 'in the unity of the Church of Christ and
 'order of the Gospel. Therefore let Friends
 'go on in the power of God, and in that,
 'work for him, his Truth, and People, and not
 'be swayed or hindered by them or their op-
 'positions.

Signed by

{ *William Penn*
 { *Stephen Crispe*
 { *John Burnys*
 { *George Whitehead*
 { *Thomas Salthouse*
 { *Alex. Parker, &c.*

This new order of *George Fox's* for Wo-
 mens distinct Meetings being ratify'd, and in
 all Points confirm'd, and special orders (from
 above) given for the strict observation of

them. There was then but few that in plain words did care to oppose them, notwithstanding their was not a word of Scripture, neither by *Fox* nor their yearly Meeting offer'd to prove their proceedings Apostolical, nor to warrant their Precept, nor to shew a President since the days of Christ, or before, that Women should hold a Court or Synod distinct by themselves, have a Clark, a Book, a Purse, and the management of Church Government once a Month, to meet in the County Town about the tenth hour, &c. according to the Order and Institution of *George Fox*: And notwithstanding there was no Scripture President nor Divine Authority to confirm this Order of *George Fox*: Yet you see by this Anniversary Synod, it was ordained, enacted, and decreed, by, and with the Assent of the Delegates and Representatives; that whoever discountenanced them directly or indirectly, was *ipso facto* to be declared excommunicate, out of the unity of their Church. I might enlarge, and shew the Decree which went forth from their Anniversary Synod 1677. Signed with 66 Names of the *Foxonian* Quakers; condemning *John Story*, and *John Wilkinson* and their Party for refusing subjection to the Decree above mentioned; as likewise another Letter from the *Storian* Quakers out of the North, signed by 67 Quakers disdaining and utterly condemning the *Foxonian* Quakers, and their Pride and Arrogancy, who look upon them not only to make Laws

unscriptural, but when done to condemn such as did not obey them, and over whom they had no power; but I rather refer to a Book stiled a Testimony against the 66 Judges, &c. and *W. Rogers* stiled *The Christian Quaker distinguished from the Apostate and Innovator*, &c. and my Book aforesaid, where both the said Letters are at large, and the controversy thereabouts more largely handled.

I shall only add a Prophecy delivered in the Name of the Lord, in a Letter to *John Story*, one of the opposers of the Womens Meetings before several Witnesses the first of the first Month 1677. viz.

‘Oh *John Story*! what hast thou done against the Lord and thy own Soul? Thou hast divided the Heritage of the Lord, and the good Ordinances which Christ Jesus hath set up in his Church, hast thou contemned, especially Womens Preaching, and Womens Meetings; therefore the Lord will throw contempt upon thee; and if thou dost not repent speedily, miserable will be thy end. Oh how hast thou lost thy Place and Dignity which thou had’st among the Saints in Light? and now to be numbered amongst the Rebellious: If ever thou findest Mercy with the Lord, go home to the North with speed, and break up the divided Meetings which thou and *John Wilkinson* has been Instrumental to divide from the Body of our Lord Jesus Christ. The Anger of the Lord is chiefly against thee; and thou art bound with

'two bonds, for the Church and Brethren
 'have bound thee on Earth, and thou art
 'surely bound in Heaven; and this is the Te-
 'stimony of Jesus to thee; neither shalt thou
 'be able to get from under these bonds, till
 'thou art reconciled to the Brethren [*i. e.* sub-
 'mit to *G. F. &c.*] Oh hast to the Work a-
 'bovesaid, least the wrath of the Lord over-
 'take thee before it be done, and be recon-
 'ciled to *George Fox*, who is God's Friend, and
 'the Sêrvant of the living God, and great A-
 'postle of the Lord Jesus Christ; hast away
 'into the North for thy time is short; and
 'go quickly, thou and thy brother, if possible,
 'you may bring again to the Body of Jesus
 'Christ those ye have scattered, least their
 'blood be required at your hands: Arise quick-
 'ly and be going, for this is the word of the
 'Lord to thee, viz. *That this year shalt thou*
 '[*John Story*] *dye, because thou hast taught*
 '*Rebellion against the living God.*

Solomon Eccles.

I have recited the more of this Letter of
Solomon Eccles for that it shews, 1. That the
 Quakers believe that Womens Meetings are
 the Ordinances of Jesus Christ. 2. That they
 pretend to have power to bind and loose. 3.
 That the only way to find Mercy was to sub-
 mit to *George Fox*, and consequently to obey
 and observe his Laws. 4. That this false Pro-
 phesy, delivered in the Name of the Lord,
 might be from Age to Age continued upon
 the Quakers, as a brand upon their pretence

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to Prophecy; for when the said *Solomon* delivered this Message by Letter to *John Story*, the said *John* was very ill, and not like to live; yet it pleased God for the honour of his Name, and that these false pretenders might be manifest, to give him length of days about 4 years after. 5. That they accounted *George Fox* the great Apostle of our Lord Jesus Christ from the First Instance. 'tis no marvel then that the Quakers have thrown off and rejected the Ordinances of Baptisme and the Lord's Supper, Instituted by Christ himself; since *Fox* their Apostle have ordained Womens Meetings. From the 2^d. That they are one with the Pope, touching the power of the Church. From the 3^d. That the Merits and Satisfaction of Christ, as our Mediator and Intercessor, of his Death and bitter Passion, are by the Quakers laid aside, if the only way to find Mercy with God, be to be reconcil'd to the Quaker Church. From the 4th. That the Quakers are not zealous for God by their cloaking and excusing this false Prophecy of *Solomon Eccles* as well as divers others of his Idolatrous Practices; and by their owning him and his Books to the last, and never passing a publick censure upon him and his Books. From the 5th. That 'tis no marvel that they are so much concern'd to vindicate every little Pamphlet of their own with great charge and industry; but when the Papists call our Bible a brazen Face'd, corrupt and false Bible; this they say in so many

ny words, they are not concern'd to vindicate, this they leave to the Sectarian and Episcopalians to do; for alas they have work enough besides; and as to the Bible, though the Papists call it a *brazen Fac'd Book false and corrupt*, yet the Quakers are not concern'd to vindicate the Bible; and indeed how can they against the Papists, for the Papists would soon reply, what do the Quakers blame us for calling your Bible a *brazen Fac'd Book*, whilst you your selves call it *Death, Dust, Beastly Wares, Serpents Food?* How then can you blame us, since we are *Cousin Jermaines*, and *Dear Brethren* in the common cause against the Church of *England?* Good God, when I consider their deep Hypocrisy in their confession to the Parliament, I am astonish'd at their impudence, and so I proceed to the next Head.

5. *Moreover, saith the Historian p. 55. it's also their custome in their Houses, never to express a Religious Duty with an outward Voice, as praying to God, craving his Blessing e'er they take Meat, or go to Bed, till they feel the impulsion of the Spirit.*

This also is the fruit of Quakerism; read one of their Books stiled *A Musick Lecture*, &c. p. 25. 'For where they [*i. e.* Christians] are, I was in Performances, in Ordinances, in Family Duties, in Hearing, in Reading, in Prayers, in Fastings; well, but when I came to bend my Mind to that of God in me, which is *Christ*, then I begun to learn to be a Fool,

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inſomuch, that I durſt not give God thanks for the Victuals that were ſet before me, &c.

Reader, this their practice is ſo well known in *England*, as well as in *Holland*, that I need not to enlarge upon it; only take up a Lamentation when I conſider how many Thouſand Families of Quakers there are in *England*, that never prayed to God in their Houſes, nor gave thanks for Bleſſings received with outward Voice, ſince they turned Quakers, perhaps 20 or 30 years: What account then will they be able to give at the great and terrible Day? Who have thus bewitched the People from the practice of the Primitive Chriſtians, Saints and Martyrs, and all Pro- teſtant Churches to this day, unto the practice of the Heathen that know no God, read Jeremiah 10. 25. *Pour out thy fury upon the heathen, and upon the families that call not on thy name.* But, poſſibly they'll ſay, they think of God when they go to Bed, and when they receive the Comforts of this Life; to which I answer; if that be enough, and that words are uſeleſs, why then do their Teachers ſpeak and pray in their Meetings with an audible Voice, and ſometimes at your own Houſes when People are there? Is this their practice only that they may be ſeen of Men? a thing I am jealous of; for if they look upon it their Duty, why not a Duty incumbent upon the hearers alſo? But they ſay in *Burrow's Works* p. 47. That is no command of God

God to thee, which God commanded to others, unless they receive it a new as the Inspired Apostles did. Thus have they taken away they Key of Knowledge from the People, I mean the use of the Holy Scripture, which would instruct them better: Nay, this is not all, but where the Spirit of Quakerism is in its full vigor; if they happen to be in company with a Man of another Profession, whether Episcopalian, Presbyterian, Independent, or Baptist, who crave a Blessing upon what they receive, ~~It~~ fits the Quaker with his Hat on, as a Testimony against that laudible Practice.

6. *They have Anniversary Synods in every considerable Kingdom, to whom belong the Care and Administration of all the Affairs of that Kingdom. In England they have a fixed Anniversary Synod on the third day of Pentecost. Gen. Hist. p. 51.*

This may be true, but of how dangerous a consequence both to Church and State I am not able to determine, but time will further manifest: But the more they encrease and gain upon their People, and believe that they are the only true Church, and as such, cannot err; that they have power to bind and loose; and that their Precepts and Prescriptions are of equal Authority to that of the Apostles, and thereupon ought to be indispensibly obeyed; I say, as this comes to be received and embraced, the danger of these Anniversary Synods will be seen more and more,

more, and it may be when 'tis too late; for they not only already think themselves capable to teach Judges, Justices, yea, and the Parliament too. What is their Duty, what they may do, and what they may not do, and the utmost confines of their Jurisdiction? particularly in the case of Heresy, of which I have recited some Instances, and can hundreds more; as also by two of their Anniversary Synods they have virtually, tho' not verbally, repealed great part of two Statute Laws that of the 22 of C. II. and that clause of an Act of Parliament made in the First of K. W. III. relating to Tythes by their yearly Epistles, enregistred by Authority of their Anniversary Synods; I need not here relate what an Influence their first Epistle had, and how little the Law was regarded or observed the whole Nation is witness; and as to the last about Tythes and Church-warden Rates, which the Parliament took care to preserve in their old Channel, in the same Law which indulge the Quakers in the exercise of their perswasion; yet this very Law they *Anno 1696*. Charged implicitly with Antichristianism, saying, p. 1. 'That all due care be taken against that grand Oppression, and Antichristian Yoke of Tythes; that our Christian Testimony born and greatly suffered for, be faithfully maintained against them, in all respects, and against Steeple-house-rates, or Lays; as also against the burthen and imposition of Oaths, &c. Here we see Tythes are Antichristian, and

and their Testimony Christian ; a perfect Map of their whole Doctrine ; the Parliament Antichristian, the Quakers Christian ; the Parliament great Oppressors, the Quakers Oppressed, tho' they pay no more than their Neighbours ; the Parliament lay Antichristian Yokes upon the Quakers, the Quakers the only Christian sufferers, and persecuted People of God ; whose sufferings and persecutions are greater and more unjust, than the sufferings of Christ, his Apostles and Martyrs ; for what was inflicted upon them, was duly executed by a Law ; and to this practice of ours agree that Doctrine of *St. Edw. Burrow's*, as it is written in our Gospel, in the Book of our Holy Scriptures, which we at all times stand ready to vindicate ; vulgarly call'd *Ed. Burrow's Works* p. 501. 'Witnesses we stand
 'against Parliaments, Councils, Judges, Ju-
 'stices, who make and execute Laws in their
 'own wills over the Consciences of Men ;
 'and to such Laws, Customs, Courts, or
 'Arbitrary Usurped Dominion we cannot yield
 'obedience, &c. And therefore by this our
 Anniversary Decree, we Ordain and Enact,
 that the Members of all our Monthly and
 Quarterly Meetings, and all other our Affo-
 ciates in every Kingdom, Nation and Coun-
 try that adhere to us, and believe us to be
 the universal Church of the First born, who
 cannot err, but are led by an infallible Spi-
 rit; that all and every of our Disciples throw off
 all these Antichristian Yokes of grand Oppres-
 sion

flon; and from henceforth stand faithful Witnesses against Tythes as Antichristian, against Church Rates, against lawful Oathes, against carrying Guns; and this, as the Historian says, is to go through *England* and *Wales*, yea all the World over; and all that suffer for their Stubborness and Antimagistratical Principles, by the same Edict is to be taken into Record, who it is that suffer, for what cause they suffer, and on what account. I have not time to set forth the dangerous consequences of these Anniversary Synods, when they once gain upon the People that they are the only universal Catholick Church, and as such cannot err; that as *G. Whitehead* Teaches, the People are to believe as she believes: I say, on this Doctrine of Infallibility hangs a load of dangers; the Parliament say one thing, the Anniversary Synod at *Devonshire-house* another; they now argue privately, but in time may dispute the Point publicly: Infallibility sticks at nothing provided it be for the Holy Church in the Papists Dialect, or for Truth's sake in the Quakers: They are Terms Synonymous, respecting their Authots, and *W. Penns* Books cited declare plainly how vigorous he was for his near Friends and dear kindred in the late Reign; and the Quakers addressed from their Anniversary Synods run in the same Channel, and flow from the same Fountain, for K. 7. II. and against the Church of *England*, there came forth publick Addresses Annually, besides

Books

Books every Month in favour of the then Government and against the Church: But since King *William* came to the Crown, never a publick Anniversary Address to King *W.* nor one Book writ in favour of the present Governments, as anon will appear. And thus Quakerism, like the Snake in the Grass, creeps on undiscovered, or at least little notice taken how she secretly Smites, and privately Stings, and throws out her Poyson both at Church and State; She'll Arraign, Impeach, Try, Judge, Summons, Dialogue, Condemn both Magistrate and Minister, Ruler and People; yet if she be but toucht, Oh how she winches and giffles up and down! crying she's wrong'd, she's abus'd, and all is malice that's said of her; whil'st she takes the liberty to abuse, traduce, stigmatize and calumniate all other People. This is the Temper of this clamorous Woman; and tho' I do solemnly profess, as in the sight of God, Angels and Men, I am not for Persecution; neither do I desire, nor none need to fear that our King and Parliament should follow the French King's example in what is of the nature of Persecution or Cruelty; yet on the other hand, when they perceive the Ingratitude of this insolent People, they probably may take some measures to stop the stream of Heresie which spreads like a Leprosie through the Nation: And forasmuch as something that is praise worthy on the French King's part, in granting the Ministry, of the reformed

med Churches leave to hold a national Synod, and for the exemplariness of the French Protestants zeal for God, care of his Church, subjection to the Laws according to the Evangelical Doctrine of Christ, his Apostles and Martyrs. I shall set down a few things worthy observation, from the 28 Synod held at *Charenton* near *Paris* the 26 day of *December* 1644. as in the 2 Vol. of *John Quick's Hist.* p.4. 28. to 437. viz.

The Sessions being opened with Prayer, the Lord Marquis of *Clermont*, General Deputy, presented the Writ given forth by His Majesty's Command, for calling the Synod as followeth.

'This day being the 12 of *February* 1644.
'the King being then at *Paris*, upon the most
'humble Petition of his Subjects of the pre-
'tended reformed Religion, to permit them
'the calling and holding a national Synod,
'desiring to gratifie, and treat favourably his
'said Subjects, hath permitted, and doth permit
'them, the Convocation of a national Synod
'next to *Charenton*; but with this condition,
'that they treat in it of none other matters
'but of those which he allowed them; and
'that the Commissioner, whom His Majesty
'shall please to appoint, be present in the said
'Synod, as hath been accustomed, in witness
'whereof, His Majesty hath commanded me
'to issue out this Writ, which he hath Signed
'with his own Hand, and caused it to be coun-

ter-signed by me his Commissioner and Secretary of State, and of his Command,
Signed in the Original *Lewis*,
and a litt'e lower Phelipeaux.

The Lord Commissioner unto the Synod.

Messieurs,

AS it is a very great honour to me to be
Commissionated to assist in your Synod,
and to acquaint you with his Will and Pleasure, so also have I great deal of joy and satisfaction to behold this illustrious Assembly,
chosen out of all the Provinces of this Kingdom, and that I can tell you by word of Mouth, which is to assure you of their Majesties good will unto you, and protection
of you, and of all your Churches; and of the entire execution of the Edicts of Pacification, so long as you continue your selves
within the bounds of your Duty, Subjection, and Fidelity, which you owe unto their Majesties, they being the higher Powers set
over you by God, intrusted with the supreme Authority, and your lot and portion being
the honour of obedience unto them; whereunto you stand obliged by your Birth, the dictates of your Consciences, and the Favors
you daily receive from their Majesties, and by all kinds of consideration both general and particular; and observe it I beseech you
as a singular mark of their Majesties Favor unto you, that there be of your Religion in
the

‘ the Kingdom Persons of the highest Quality ;
 ‘ There be amongst you most Noble and Illu-
 ‘ strious Dukes and Peers, Mareschals of *France*,
 ‘ Generals of Armies, Magistrates and Judges
 ‘ of Sovereign Courts ; and their Majesties
 ‘ now this very day, out of their great confi-
 ‘ dence they have of your Loyalty and Fi-
 ‘ delity have granted you this Assembly at the
 ‘ very Gates of the Metropolis of this King-
 ‘ dom, in the very face and view of all *France*,
 ‘ and of this infinite People of *Paris*, vastly
 ‘ different from you in Manners and Humours,
 ‘ Inclination and Religion, who will be
 ‘ severe Witnesses and Judges over all your
 ‘ Actions.

‘ And that all things may be done in that
 ‘ Order prescribed me by their Majesties, I
 ‘ am in their Names commanded to acquaint
 ‘ you, that all Ministers who are *not Natural*
 ‘ born Subjects but Strangers, are to be exclu-
 ‘ ded this Synod, and that none may assist to
 ‘ Vote in it who hath not Letters of Deputa-
 ‘ tion from his Provincial Synod ; and that
 ‘ during the time it be held, you may have no
 ‘ *Communion with Forreigners* or other suspe-
 ‘ cted Persons ; and forasmuch as *your Assem-*
 ‘ *blies* are not by any legal constitution a Bo-
 ‘ dy Politick, their Majesties have forbidden
 ‘ you to *meddle in State Affairs* or matters of
 ‘ Justice, because your Synod hath no power
 ‘ to judge of such matters ; but only to treat
 ‘ of Points of Doctrine. and Church Discipline.
 ‘ Moreover their Majesties do forbid you to

'print any Books in *any* place whatsoever,
 'concerning your Religion, which are not at-
 'tested [i. e. licensed] by two manuel Certi-
 'ficates of two Ministers at the least, under
 'pain of confiscation of the whole Impression;
 'nor may you denounce any *excommunication*
 'against any *Minister* or others, who shall
 'change their Religion for that of the *Roman*
 'Catholicks, nor treat them reproachfully
 'neither by Word nor Writing. Moreover,
 'when they speak of the *Pope*, they are not
 'to call him Antichrist, nor to treat him dis-
 'respectfully; nor shall they tax the *Roman*
 'Church with Idolatry, nor the Sacraments,
 'nor Ceremonies thereof as humane Invention-
 'ons and Idolatry, &c. Nor to make Collec-
 'tions of Money.

The Moderator's Answer.

'We thankfully acknowledge the great
 'Goodness and Mercy of Almighty God, in
 'answering the Prayers of his poor Churches
 'with his heavenly Blessing, and their Maje-
 'sties condescension in accepting our most
 'humble Petition, presented by the Lords of
 'our general Deputies, and granting us this
 'privilege of holding this Synod, and com-
 'mitting the *inspection* of it unto a Person most
 'Illustrious for his Vertues, and well deserving
 'that high Place of Dignity and Honour in
 'the first and chiefest Parliament of the King-
 'dom: All these and many other considera-
 tions

'tions do enforce our Souls with a sweet and
 'pleasing violence, to break forth into en-
 'larged Praises, and enflamed Thankfulness
 'unto their Majesties, yea, and in most ar-
 'dent Supplications unto our God, for the
 'preservation of their Sacred Persons, his Be-
 'nediction upon their Government, the Glo-
 'ry of their Crowns, under whose comforta-
 'ble shadows the Churches enjoying a sweet
 'Peace, will never have any other desire or
 'thought than to practice faithfully, and con-
 'scientiously, that most express command of
 'our Lord and Saviour by his Apostle *St. Peter*,
 'to fear God and honour the King; and
 'that with a most entire and sincere obe-
 'dience.

'And as we have no design to do it, so
 'we shall never admit any persons to sit as a
 'Member of our National Synod, who hath
 'not a Deputation, &c. nor shall we hold a-
 'ny correspondence with, nor receive any
 'Letters coming from Forreigners, nor return
 'any answer to them, unless that my Lord Com-
 'missioner, who represents His Majesty's Per-
 'son, shall have first perused them; nor will
 'we debate about matters of State, nor *make*
 'any Orders in relation to them; nor shall
 'we set up Provincial Counsels in opposition
 'to His Majesty's Will; nor, as His Majesty
 'hath demanded of us, will we suffer those
 'Canons of our National Synods, concerning
 'the approbation of Books, that shall be prin-
 'ted on matters of Religion to be violated

nor shall we excommunicate any of those
 Persons who quit the Communion of our
 Churches, for we do not arrogate to our
 selves any Jurisdiction over them, from that
 minute in which they left us; nor shall we
 tollerate any Sermons fraught with any in-
 jurious and reproachful Language against
 the Members of the Church of *Rome*; nor
 suffer that Monies be collected, &c.

Thus Reader you see, the Protestants ask
 and the King grants; the King limits them,
 sets them bounds; the Protestants promise to
 obey. 1. Not to admit Strangers to sit in
 their Synods. 2. Nor to hold corresponden-
 cy with Forreigners. 3. Nor will they de-
 bate about State matters. 4. Nor make any
 Orders relating to them. 5. Nor print Books
 unlicens'd. 6. Nor excommunicate Persons
 that quit their Society; for they do not ar-
 rogate to themselves such a power, nor con-
 ceive themselves the only true Church in the
 World, like the old Strumpet and the young
 Harlot. 7. Nor will they tollerate any Ser-
 mons[or Books] fraught with injurious and
 reproachful Language; nor will they suffer
Money to be collected, which as it's called
 the Sinew of War, so it may be called the Nerve
 of Heresie. I hope to such as will read this
 Book, and others I have wrote, will not stand
 in need of proof that the Quakers are guilty
 of all that the Christians are herein said to be
 thus innocent of. Having shewed the danger
 of the Quakers Anniversary Synods, upon
 their

their Principle of Infallibility, read *Mat. 22. 21.*
Tit. 3. 1. *1 Pet. 2. 13, 14, 17.* *Rom. 13. 1, 2, 3.*
 and *Tindal's Works (i. e.) The obedience of a*
Christian Man, &c. p. III. 'viz. For God
 'hath made the King in every Realm Judge
 'over all; he that resisteth the King resisteth
 'God; if the Subjects Sin, they must be brought
 'to the King's Judgment; if the King Sin
 'he must be brought to the Judgment of God,
 'and as it is to resist the King, so it is to resist
 'his Officers, which are sent to execute the
 'King's Commandment; for it is written, let
 'every Soul be subject to the higher Power;
 'here is no Man exempt, but all Souls
 'must obey; and so I proceed to the next
 'Head.

7. *Gen. Hist. p. 110. The Quakers also*
could not but love him (King William)
and Embrace him as their most Effectual
Defender, without the hindrance or fear
of Molestation.

HERE I find my Author as far out propor-
 tionably, as in his high Commenda-
 tion of *William Penn, Sect. 2.* For alas! As
 streams run from a full Fountain, so do and
 did the Quakers run to the late K. 7. II.
 for out of the abundance of the Heart the
 Mouth speaketh. But of this I will not be mine

own Judge; but as a Demonstration thereof, I will recite a few of their words out of some of their Addresses to the late K. 7. II. And 1st.

London, April, 1687. 'We pray God to
'bless the King, His Royal Family and People with Grace and Peace; and that after
'a long and prosperous Reign here, he may
'receive a better Crown amongst the Blessed;
'Which is the Prayer of, &c. The second.

Scotland, June, 1687. 'We cannot but
'with grateful Hearts both admire and acknowledge the Providence of God that
'made the Kings retiring into our Country
'(i. e. *Scotland*, 1679) give a happy turn to
'his Affairs, to the defeating and disappointing the designs of his Enemies. — We
'do justly conceive our selves obliged, by a
'special tye, to praise God for his Goodness,
'in carrying the King thorow, and over all
'his troubles, since by the same Providence,
'and at the same time, by which the Lord
'began in that more observable manner, to
'evidence his care of him, he made him the
'happy Instrument to deliver us from our
'troubles. So that the prosperity of his Affairs, and our peaceable fruition of the exercise of our Consciences beareth the same
'date the 3^d. *London*, August 1678. We pray
'God save the King, and deliver him out of
'all his Enemies Hands; both Spiritual and
'Temporal Enemies, *Amen*.

Mark Reader, here is Address upon Address, and Prayer after Prayer for the late King *James II.* which sound his Fame from *England to Scotland*, and from thence Eccoed back from *Scotland to England*, in the highest strain, and most elegant Stile the Quakers could invent, sutable to their singular Dialect. I do not mention this practice whilst he was King of *England*, and seated on the Throne as an Evil in it self, or inconsistent with their Duty, and the Duty of all his Subjects; for 'tis my Judgment that we ought to pray for *all Kings* which God in his Providence sets over us, without disputing their Titles; and to obey every Ordinance of Man for the Lord's sake, knowing that there is no Power but of God, the Powers that be are ordained of God, and who so resist the Powers, they resist the Ordinance of God, and they that resist shall receive to themselves Damnation according to these Scriptures, *Rom. 13. Tit. 3. 1. 1 Pet. 2 cap. Mat. 22. 21.* I say I do not recite these Addresses and Prayers made by the Quakers to, and for the late King, as an Evil in it self, for I do believe we ought to pray for all Kings, whether they be *Pagan* or *Christian*, *Papist* or *Protestant*, good or bad, *Orthodox*, or *Hetrodox*, *Protectors* or *Persecutors*, for such was the practice of all Gods faithful Saints and Servants, from *Abraham* downwards to this day, as these

Scriptures

Gen. 20. and 47. 7. 10.
Exod. 1. 6. to the end
cap. 2. 23, 24, 25. *cap.*
 3. 7, 10. 10 *Acts* 7. 18.
 to 35. *Psal.* 90. 1. *Jo-*
sephus Anti. 1. 6. *cap.*
 5. 67, 1. *Sam.* 8. 22.
cap. 9. 16, 17. *cap.* 15.
 1, 9. 1 *Tim.* 2. 1, 2.
 1 *Chron.* 28. 4. 1 *Kings*
 18. 25. *Jer.* 33. 20. *Pf.*
 132. 11. to 14. 2 *Sam.*
 7. 25. *cap.* 16. 16. *Ezr.*
 6. 3. to 14. *Joseph An.*
 11. *cap.* 4. *Ezek.* 19.
 10. *Exod.* 22. 26.
 1 *Pet.* 2. *Mat.* 22.
 &c.

Scriptures shew in the Mar-
 gin. But that which dis-
 appoints both the Author of
 this *Gen. Hist.* my self and
 thousands more is, that they
 should thus heartily pray
 for, and address themselves
 unto the late King, and
 write so many Books in fa-
 vour of the then Govern-
 ment, calling him brave
 King, &c. God and *Cesar*
 are both of a mind, &c. A
 sensible Prince, &c. An In-
 strument in God's hand, &c.
 and notwithstanding all this

and much more that might be said on the
 same Subject, yet when King *William*, his
 present Majesty, whom God preserve, came
 to the Crown, and the very first Year of
 His Reign, did, by Law indulge them in the
 exercise of their perswasion, and give them
 all the ease they reasonably could desire, yet
 they made not one Address to him, nor one
 Prayer for him, as they did for the late King;
 no, nor yet wrot one Book in favour of the
 Government, which made me and others ad-
 mire at their ingratitude; for, I was so far
 of the same mind with the Author of the *Gen.*
Hist. That I thought the Quakers could not
 but love K. W. III. and embrace him as their
 most effectual Defender; but when I came to
 prove them, and try them, and measure them
 by

by their Fruits, and to consider that in two years space they made 4 Addresses to the late K. 7. II. and that in 4 years time they had not made one Address to K. W. III. I then altered my mind, and by reading of their said Addresses, and their Books writ by W. Penn, I found that the stream of their Affections did run like a mighty torrent to the late K. 7. II. when there was not the least issuing drop of Affection run to His present Majesty; and this put me upon writing a Letter to the Quakers, *August 1690.* p. 2. 'Now if you would be constant; then, why do you not pray for, and address your selves to K. William and Q. Mary as heartily, and as publickly as you did to, and for, K. 7. whom you call'd and said, *a Brave King, God and Cesar are both of a mind, pray God bless the King and His Royal Family.* These and many more [magnifying Expressions] were published thro' the Nations: But no Salutation, no Message, no Prayer for, nor no Address to K. W. and Q. M. as if you were struck mute at the loss of your brave King, whom you said was of the same mind with God: What can you say for your selves? Are you like those *1 Sam. 10. 27. viz. The Children of Belial,* who said, how shall this Man save us? And they despised him, and they brought him no presents [no Addresses nor Prayers] but the King held his peace. Oh you unworthy and ungrateful Persons! Hath not King William granted you the Liberty of your Conscien-

ces,

'ces, and confirmed it by a Law? What,
 'have you nothing to say for King *William*?
 'Nay, you are so far from that, that when
 'His Majesty appointed a Fast, for the pro-
 'sperity of his Armies, you not only Preached
 'against the Fast, but also, to weaken the
 'Hearts and Hands of his Friends, you did
 'vehemently cry down all Wars and Fighting.
 'Is your zeal for the Protestant cause, and
 'the Protestant interest quite lost and gone,
 'or is it gone to *Rome*? You have had several
 'yearly Meetings since this King's Reign, but
 'not the least publick acknowledgment of the
 'special Favour shewed you by the King and
 'Parliament; I will not say but some of your
 'People may be heartily thankful, yet it
 'plainly appears, that your Leaders and Tea-
 'chers [and Anniversary Synods] are of ano-
 'ther mind; for had you been as hearty and
 'zealous for the present Government, as in
 'point of gratitude you should and ought to
 'have been, your People had not been so di-
 'vided, and so confused touching the Prote-
 'stant interest, as now they are; the sad and
 'evil Effects of which must, and will be laid
 'at your doors. Consider what is said,
 'repent and amend your ways, for this Go-
 'vernment and the Protestant Interest are so
 'link'd together, that those who are not true
 'to the one cannot be true to the other, what-
 'ever their pretences are, or may be.

This I wrot, and caused it to be printed and
 dispersed as a Testimony against their luke-
 warmness

warmness to the present Government, and their Zeal to, and for the late Reign as this Section, and Sections 5 6 do make plainly appear.

Obj. But possibly some may object, that these are private Addresses by some few particulars, and be ready to demand, whether they ever made a publick Anniversary Address, that thereby they might, in all Kingdoms, shew their Loyalty to the late King, &c.

Ans. Yea, that they did, and that it may more evidently appear, that *William Penn's* Books mention'd in Section V. VI. run in the same channel, I will write part of their said Anniversary Address, *Anno 1688. viz.*

The humble Address of the People call'd Quakers, from their yearly Meeting, the 6th. of the Month called June, 1688. viz.

'We the Kings peaceable Subjects, from
'divers parts of his Dominions, being met
'together in this City, after our usual
'manner to inspect the affairs of our Christi-
'an Society *throughout the World*, think it
'our Duty humbly to represent to him the
'*blest* Effects, the Liberty he has graciously
'granted his People to worship God, accor-
'ding to their Consciences, hath had both on
'our Persons and Estates; for whereas we for-
'merly had long and sorrowful Lists brought
'to us, from almost all parts of his Territo-
ries,

'ries, of Prisoners and the spoil of Goods by
 'violent and ill Men, upon account of Consc.
 'ence. We bless God, and thank the King,
 'the Goals are every where clear, except in
 'cases of *Tythes*, and the repairs of Parish
 'Churches, and some few about Oaths; and
 'we do in all Humility lay it before the King
 'to consider the hardships our Friends are yet
 'under for Conscience sake, in those respects,
 'being in the one chiefly expos'd to the present
 'Anger of the offended Clergy, who have
 'therefore imprisoned some of them till death,
 'and in the other they are rendered very un-
 'profitable to the publick and themselves; for
 'both in reference to Freedoms in Corpora-
 'tions, Probats of Wills and Testaments, and
 'Administrations, Answers in Chancery and
 'Exchequer, Tryals of our just Titles and
 'Debts, proceeding in our Trades in the Cu-
 'stome house, serving the Office of Constables,
 '&c. They are disabled and great advanta-
 'ges taken against them; unless the King's
 'Favour do interpose; and as we humbly hope
 'he may relieve us, so we confidently assure
 'our selves he will ease us what he can.

'Now since it hath pleased thee, O King;
 'to renew to all thy Subjects by thy last De-
 'claration, thy gracious Assurances to pursue
 'the Establishment of this Liberty and Pro-
 'perty, upon an unalterable Foundation; and
 'in order to it to hold a Parliament in *Nov.*
 'next at farthest; we think our selves deeply
 'engaged to renew our assurances of Fidelity
 and

‘and Affection, and with God’s help, intend
 ‘to do our part for the effecting so blessed and
 ‘glorious a Work; that so it may be out of
 ‘the power of any one party to hurt another
 ‘upon the account of Conscience: And as we
 ‘firmly believe that God will never desert
 ‘this righteous cause of Liberty, nor the King in
 ‘maintaining of it; so we hope by God’s Grace
 ‘to let the World see, we can honestly and
 ‘heartily appear for Liberty of Conscience,
 ‘and be inviolably true to our own Religion,
 ‘whatever the Folly or Madness of some Men
 ‘on that account may suggest to the contrary.

These are the sayings of their Anniversary
 Synod. Here you see is nothing wanting but
 bended knees; here is in *all* Humility, in *all*
 Fidelity, with *all* Affection, yea, *all, all, all, all*
 Prayers for him; for long Life, for a prospe-
 rous Reign, Laud and Praise in the highest;
 for his Deliverance, for the defeating his
 Enemies [the excluders,] yea, it would be too
 long to enumerate them: Besides, Book af-
 ter Book in favour of the Government; and
 Letter after Letter printed and dispersed; a
 first, a second and a third for the repealing
 the Penal Laws and Tests, that so the Papists
 might sit in Parliament to Establish them a new
 Order, even St. George’s Order as compleatly
 as their Grandfather *Ignatius Loyola* had his
 Order confirmed by the Popes Bulls, *October*
3d. Anno 1540 as at large set forth in a *Dis-*
course concerning the Idolatry of the Church of
Rome, &c. p. 281. But God in his righteous
 Judg-

Judgment deserted their King, their Cause; and will in time more fully discover their Order to be of the same tendency, and carried on by the same Holy cheats, that *Ignatius Loyola's* Order of the Jesuits was. And so much briefly to shew how Quakerism grew, and after what manner it made its progress; and how they bent their strength against the Protestant Interest, Church of *England*, and all Orthodox Religion.

But Reader, did you ever hear of an Anniversary Address to King *William*? No such matter: Did you ever see a Book put forth in favour of the present Government? No such matter; no, no, 'tis as in my printed Letter 1690. above recited. *No* Salutation, *no* Message, *no* Prayer for, nor *no* Address to, King *William* III from this their yearly Synod, nor a Book wrot in favour of the Government; *no*, in all Humility, *no*, in all Affection, *no* publick Prayers for his long and prosperous Reign, *no* Laud and Praise that his Enemies are defeated; here is *no*, *no*, *no*, *no*. Come *George Whitehead*, and foreman of your Anniversary Synod; what can you say for your selves? Why are you mute? Why have you not brought forth one publick Anniversary Synodical Address this seven years? nor publick Prayers; or, are you still like those we read on, 1 Sam. 10. 27. *But the children of Beliel said, how shall this man save us? and they despised him, and brought him no presents* [no Prayers, no Addresses] *but the King held his peace.*

But

But, that I may not leave out one cluster of the Quakers Vine by which Quakerism has been nourished, I shall now mention a notable passage, to discover the Quakers aversion to the present Government, *viz.* The Widow *Whitrow*, formerly a Quaker, wrot a Book in favour of the Government about four years since, but it did so cross the Quakers current, that they made an Order for the calling it in, and suppressing the same; the which I have, together with their not addressing His present Majesty, more largely handled in my Book *New Rome unmask'd* p. 26. to 32.

Obj. Well, but may some say, tho' it be granted that since His Majesty King *William* came to the Crown, the Quakers have made no publick address to him, tho' it was frequent with them so to do to the late King, which we must acknowledge do shew of what stamp they are; yet *Anno* 95. they gave out a Paper they stil'd *Their Ancient Testimony renewed, with respect to the King and Government; and touching the present Association;* where they have these words.

'And we believe that the timely discovery
'and prevention of the late barbarous Design,
'and Mischievous Plot against the King and
'Government, and the sad Effects it might
'have had, is an eminent Mercy from Al-
'mighty God; for which we, and the whole
'Nation have great cause to be humbly thank-
'ful to him, and to pray for the continuance
'of his Mercies to them and us. From a Mee-

R

ting

'ting of the said People in *London*, the 23^d.
'of the first Month called *March* 169⁵.

The recited Paper was given into the Lords House, where their Bill for their Affirmation, to pass instead of an Oath, was under the Lords consideration, it having passed the House of Commons, and I being there, ask'd one of the Clarks to give me one of the said Papers, which having perused, I saw clearly their Juggles: For, first it was not signed by any Body, neither had they once mentioned what King they meant; and I knowing their reserve and cunning way of insinuating, and yet to leave a back door to creep out at on occasion, I wrot a Reply to their Paper, which is as followeth, somewhat contracted, viz.

A brief Reply to the Quakers Paper, Entituled The Ancient Testimony of the People call'd Quakers, renewed with respect to the King and Government, and touching the present Association, &c.
By Fra. Bugg, Sen.

Friends,

'Y Our Paper is not signed, and thereby seems
'fallacious from the top to the bottom;
'for what credit can be given to a Paper not
'signed, only said to be given out at a Meeting
'in *London*; the King's Proclamations are
said

‘ said to be given out at His Court at *Whitchall*,
 ‘ but not without his Name *W. Rex*; but it
 ‘ seems the Quakers conceive themselves of
 ‘ that credit, that they need not sign their
 ‘ Papers, that’s below them, or else it must
 ‘ be to leave room for an excuse, or a back
 ‘ door when time serves; I grant they say
 ‘ they pray for the King, but *what King* they
 ‘ do not tell; no, that’s a secret; they also
 ‘ say they cannot sign the Association, and
 ‘ thereby declare the King their rightful and
 ‘ lawful King, for Conscience sake; and yet
 ‘ they tell you, that their not signing is not
 ‘ in opposition to his being declared the rightful
 ‘ and lawful King; who says so? no Body,
 ‘ for there is no Name to it, nor from what
 ‘ Meeting it was given out; whether Yearly,
 ‘ Quarterly, Monthly, or second-day Mee-
 ‘ ting; or whether from 2 or 3 Quakers un-
 ‘ der a Hedge.

‘ Again, you say you cannot sign the Affo-
 ‘ ciation, in regard you cannot take revenge
 ‘ for our selves nor others: That’s strange;
 ‘ what, had you not a Quaker lately Mur-
 ‘ dered on the Road, between *Kingland* and
 ‘ *Shoreditch*, you know you had; and did you
 ‘ not prosecute the Murtherer? you know you
 ‘ did, and profered 50*l.* reward for the dis-
 ‘ covery of the Person, and found him; ap-
 ‘ prehended him, and had him tryed at the
 ‘ *Old-Baily, London*, where he was condem-
 ‘ ned, and afterwards hang’d in Chains near
 ‘ *Stone-Bridge*, and all this prosecution by Qua-
 ‘ kers;

'kers. Can you revenge your selves of the
 'Blood of a private Person, and can you not
 'sign the Association to avenge the Blood of
 'your Prince for Conscience sake? what, are
 'your Consciences so nice, that you can nei-
 'ther say nor do any thing for the publick
 'good? What, can you receive benefit and
 'protection from the Government; and see
 'your Prince every day ventures his Life to
 'defend you in your Liberty and Property?
 'and can you not sign the Association, De-
 'fend your Prince, and Assist the Government
 'for Conscience sake: You may yet remem-
 'ber how frequent it was with you to address
 'the late King *James*; but you know you ne-
 'ver made a publick Address to His present
 'Majesty; no, your Consciences will not al-
 'low you, neither to pray for, address your
 'selves to, nor yet to sign the Association in
 'defence of His Majesty; nor yet sign your
 'Paper, wherein you pretend to pay some
 'kind of respect for the Liberty you en-
 'joy: you could tell *Richard Cromwel* he
 'should prosper, and that you would be a
 'strength to him, and stand by him in the day
 'of Trouble; and defend him in his just Go-
 'vernment; see *Burrow's Works*, &c. You
 'could tell the late King in your Anniversary
 'Address above mentioned, that you thought
 'your selves deeply engag'd to renew your
 'assurances of Fidelity and Affection; and
 'that by God's help you did intend to do
 'your parts; but you cannot sign the Associ-
 ation,

'ation, and thereby, stand by, and defend
'King *William*, nor renew your assurances of
'Fidelity and Affection for *Conscience* sake:
'What *Conscience* then is yours, that thus dif-
'fers from the Consciences of the Lords and
'Commons, and all other dutiful Subjects of
'our Sovereign Lord the King? Or, has no
'body any *Conscience* but you? Signed in
'concurrence with the loyal Association this
'27th of *March*, 1696.

by *Fra. Bugg*, Sen.

This Reply I presented to the Lords on the
28th of *March* 1696. which was very well
accepted of; and soon after one of the Peers
came out and said to this effect: Mr. *White-*
head this Paper of yours will not do, you
must be plain, and declare what King you
mean, and also sign your Paper; and if you
do so, and appear plain and sincere, I will
do the best I can for you, and possibly your
Bill may pass the House, &c. But this
did so startle the Quakers, and made them
so angry with *Fra. Bugg*, that *Gilbert Laytey*
could not contain himself, but before several
Lords and other Gentlemen, abused me to
my Face; as also, *Jacob Franklin* and some
others, to whom I reply'd what was
needfull at that time, in my own defence,
and to the great satisfaction of the Lords and
other Gentlemen present. But, this was not
all, but by and by came out a Bishop of the
Church of *England* and said, Mr. *Whitehead*,
we have considered of your Bill, but we shall

insert a clause for the payment of Tythes; and a power, in case of neglect of payment, to distrain for any sum not exceeding 10*l*. what think you of that? If you will not accept of it so, it will be thrown out. But, ah poor *George*, methinks I see him how he rubb'd his Elbow, and scratch'd his Head, and look'd up as demurely as a Puritan, and said, at least thought, *viz.* What hard things are now upon us poor innocent Quakers? that our Papers will not pass without signing, nor will our meaning pass, but we must declare in plain words what King we mean; this does indeed pinch us, and sorely trouble us; and, which is still as bad, we must have a clause put in to bind us to pay Tythes, and this will go down but ruggedly with the Friends: What shall I say, or how shall I come off? If I accept of it on these Terms I shall displease many; if I loose the Bill, and with it our Money spent to obtain it [tho' when all is done, 'tis no less, nor more an Oath then I took my self in the Lord Mayor's Court, upon a Bill exhibited against me by *Thomas Daniel* and *Elizabeth* his Wife, April 9th 1695.] I shall displease others; what shall I do? I am beset round on every side; without are fears, within are doubts; one sort of Friends will blame me for accepting of it; thus *I A. B. do declare in the presence of Almighty God, the witness of the Truth of what I say;* which the World's people will say 'tis equivalent to an Oath, and at the end of it there

there is such Rider as enjoyns us to pay Tythes &c. and yet this will not do neither, unless we sign our Association, and mention King William; these things are hard, yet we will submit to Parliaments for once, &c.

Reader, this is the case, their first Paper dated *March 3 1695* not signed, nor King W. named, was thrown out, and poor G W. and his Associates signed another dated the *3d day of April 1696*. A Copy thereof a Person of Quality sent me, which Paper was signed, and the King's Name at large in it; that part of it which answers to the other part already recited I will set down, viz. 'And we believe 'that the timely discovery and prevention of 'the late barbarous Design and mischievous 'Plot against King William and the Govern- 'ment, and the sad Effects it might have had- 'is an eminent Mercy from Almighty God, ' &c. At a Meeting of the said People the *3d of April 96*. Signed by many of us on behalf of our selves, and the rest of our Friends, &c.

Note Reader, that this Paper presented to the King *April 8. 1696*. dated *April 3. 96*. was never dispersed among the Quakers, but kept private: But that Paper dated *March 3. 1695*. wherein the King is not named, and which therefore the Lords threw out; that Paper was dispersed far and near; so the poor Quakers still may be to seek what King their Teachers mean, &c.

Reader, I have already put down the Form of the Quakers Oath, I A. B. &c. I shall now

add another clause in the said Act, which will prevent them from coming into any share of the Government, which they have long waited for; but thanks be to God Quakerism has by this Act got such a blow, as they will not easily rub off, viz.

Provided and be it Enacted, that no Quaker, or reputed Quaker shall by virtue of this Act be qualify'd or permitted to give evidence in any Criminal Causes; to serve on any Juries, or bear any Office or place of [Trust] or Profit in the Government; any thing in this Act contained to the contrary, in any wise notwithstanding.

And having thus far shewed Mr. Croese his mistake of the Quakers loving King William as their effectual Defender, as well as in some other things in his General History: I am about leaving him until the next opportunity, hoping when he considers and sees how Quakerism first rose, and how it has grown, and by what means and methods it has had its progress, that he will not blame me for dealing plainly with them, especially when he sees and considers the scurrilous Names and ignominious Terms they have cast upon the Learned Clergy of this British Nation, as Robbers, Thieves, Witches, Devils, Antichrists, Bloodhounds, the Sir Simons of the Age, Monsters, Baal's Priests, Sodomites, and what not, which might render them and their function odious to the People; as also their Pamphlets to the Parliaments to leave and forsake them; and

and so I take my leave of this learned Historian and bid him farewell.

By this time some may say, you seem to know the distemper of this corrupted Body of Quakerism; pray let us know a Remedy to stop the gangreen; for many wise and learned Men have endeavoured to apply a Remedy, but have hitherto missed; yea, sometimes by Corrasives which have been too severe to stop the running thereof; and sometimes by Lenitives which have taken no place at all.

Ans. I do acknowledge, and experience teacheth us, that sometimes the ablest Physician for want of knowing the Disease has missed, when one not so noted, has with the help of Herbs, and what is common, wrought a Cure. First then, the most proper way to Cure this Distemper which lies in the Brain, and affects the Heart also, is to let *George W.* and some few of the most eminent Teachers and Writers amongst the Quakers, be summoned by Authority, and by the same examined, whether these Books quoted as theirs, be really so or no. Next, if proved upon them, let them either justify or retract them. Secondly, after this is done, let them set forth certain Articles of their Faith, and if it be agreeable to the Christian Religion, then let them condemn all their Books which teach the contrary: This was the way of the French Protestants; and when so done, let each Congregation of Quakers have their Teacher, and each

each Teacher have their Congregation, and take care of the same, that so the Generation of Youth be not corrupted and poisoned by sucking in false Notions, and imbibing false Principles in their young years: This is what pleases all Protestant Dissenters, both Presbyterians, Independants, and Baptists, and for which they are very thankful to the Government, and in their Meetings pray heartily for the preservation thereof, as I have heard in all their Societies. And if nothing less than Anniversary Synods, and General Councils will please these aspiring Quakers; before they have them, let them ask leave of the Government to hold them, and how long to continue the sitting thereof; and if the Government think good to bestow that Favour of them, it would be very proper that there should be a Commissioner or two, Ordered and Commissioned by His Majesty to reside in their Council, the doors being open, and free ingress for their Deputies, and liberty for them to speak freely; and their Acts put into Writing for preventing confusion; and when this is done, it will be proper to limit and set them bounds (who of themselves are boundless) and to restrain them from these things following.

I. That all their Ministers who are not natural born Subjects, but Foreigners, [whose coming may be to spy out the weaknesses of our Country, to alienate the King's Subjects from their obedience to their Sovereign] may

may be excluded out of their Synod, and have neither place nor voice in their general Counsel.

2. And that during the time granted them by Authority to hold their Synod, they may have no communication with Forreigners, or other suspected Persons, as Jesuits, &c.

3. And forasmuch as the Quakers are not by any legal constitution a body Politick; therefore they should not meddle in State Affairs, *viz.* to condemn Acts of Parliaments as Antichristian and Oppressive to the Subject; and thereby absolve their Disciples from their obedience to their Lawful Magistrates, whom they ought to obey as the higher Powers, set over them by God, entrusted with the supreme Authority, and their part is to yield a dutiful subjection and faithful obedience, as whereunto they stand oblig'd by the commands of Christ and his Apostles, and the practice of God's faithful Saints and Servants, holy Apostles and Martyrs in all Ages, by their Birth as natural born Subjects of these Realms; by the dictates of their Consciences, and the many Favours they daily receive in being defended and protected in their Liberty and Property, and by all kinds of consideration both general and particular, &c.

4. That they print no Books but what are licens'd by Commissioners, appointed by His Majesty for that purpose, under pain of forfeiting the whole impression; this would be

a great means to restore *England* to its Primitive Glory, which once it had, when it was famous for extirpating Heresie; whereas of latter years 'tis reported by the Historian of the Quakers History, to be a Nurse for Heresie, &c.

5. That they do not arrogate to themselves the power of excommunicating such as dissent from them, and conform themselves to the Establish'd Religion, nor treat them Reproachfully, but that they study to be quiet and mind their own business.

6. That they be not permitted in their Books and Sermons to call legal Punishments Persecution; calling the Magistrates Persecutors, thereby rendering them odious to the common People.

7. That they be not permitted in these Synods to approve of such Books, nor to teach such Doctrine as call the national Ministry Witches, Devils, Antichrists; nor the Parliaments, Judges, Justices, and other Magistrates, the Beasts that carry the Whore, Persecutors of the Saints, nor to impeach their judicial Proceedings.

8. That they be not permitted to Summons, Try, Judge, Arraign, Condemn, and Dyalogue the national Ministry, Magistracy and People, and thereby lift up and extol themselves, as the only Catholick Universal Church of the First-born, which cannot err; and Curse, Damn, and Reprobate all other Christians. This has been their frequent practice,

ctice, and a main Pillar of their Heresie; for, when they gain upon the common People, that the Apostolick Order of the Church of Christ is re-establish'd only amongst them; and that all other Societies are Apostates, Antichrists, Heathens, and Infidels, they then have gained the point, and will soon claim the Chair, and reach at the Scepter.

9. That they be forbidden to make Collections, and Tax the People, and lay by Funds as their manner is; for, as Money is said to be the Sinews of War, so may it be call'd the Nerve of Heresie; but let each Society of Quakers maintain their own Teacher, and not have a common Bank at *London* and Feoffees entrusted therewith to give 8 10 or 20 *l.* at a time to their Travelling Teachers, who range all the World over, bantering all other Ministers who have a settled maintenance, and are far less chargeable to their Hearers than are the Quakers Teachers, who come uncall'd for, like Flies and Mice eat up the provision of others, as saith the Historian.

10. That they be not permitted to call the Scriptures of the Prophets, Christ and his Apostles, by those contemptible Names of Death, Dust, Beastly-Ware, Serpents-Food, and the like.

11. But that they be compell'd to condemn those Books of theirs which so teach; for, thus do they bring the Christian Religion into contempt, in order to raise Quakerism as the most excellent of all Religions.

12. Let them not be permitted to call the Church of *England* an Adulterated Harlot, nor to charge her with Witchcraft and Sorceries; to be an Adulterous Womb, which brings forth monstrous Births; neither let them be permitted to call the Book of Common Prayer [which is grounded on the Holy Scriptures, composed and professed by our Martyred Ancestors, and confirmed by Authority of King and Parliament] a branch which proceeded from the Pope, and from his Loyns [say they] it draws its Strength: Neither let them be permitted to print and publish to the Nations, that they have ript up the Bowels of the Church of *England*, and discovered her Adulterous Womb, and all the false Conceptions conceived by her, and that without any fear of her or her power.

13. Neither let them be permitted to teach Schools, for there they read *W. Smith's* Primer, and *Geo. Fox's* Primer, and a certain portion every day of *Geo. Fox's* Journal, all which enveigh bitterly against the Church of *England*, and all instituted Religion, which tends to instil corrupt Principles, whilst the Bible and other good Books are laid aside: These things ought to be noted, and for the Generation of years sake to be guarded against.

14. Upon the whole matter, these sayings contained in the 12 particulars being great contempt upon the Magistracy and Ministry, upon the King and his People, and upon the whole

whole Nation: Yet thus do their Books Teach, thus do they print and publish, even in so many words, if they deny it, I am ready to prove it. And notwithstanding this, and much more that might be said of the same nature; yet they are so high and rampant, that when I printed my Book *New Rome Arraign'd, &c.* and laid open some of these Errors, they indicted me, and prosecuted me at Law, to my great cost and damage; seized my Books and prosecuted me with all the aggravations imaginable: And, that it may yet further appear how tender they are of their own Church, their own Ministers, their own Writings, and Epistles, I shall recite one of their Anniversary Injunctions, *viz.*

From our Yearly Meeting in London 27 of 3d Month 1675. To all our Quarterly and Monthly Meetings in England, &c.

‘ Concerning Mens and Womens Meetings,
 ‘ it is our Judgment and Testimony in the Word
 ‘ of God’s Wisdom, that the rise and practice,
 ‘ setting up and establishing of Mens and Wo-
 ‘ mens Meetings in the Churches of Christ in
 ‘ this our Day and Generation, is according to
 ‘ the Mind and Counsel of God, and done in the
 ‘ ordering and leading of his Eternal Spirit—
 ‘ And it is our Sense, Advice, Admonition and
 ‘ Judgment in the fear of God, and in the Au-
 ‘ thority of his Power and Spirit to Friends and
 Bre-

‘Brethren in their several Meetings, that no
 ‘such *slight* and *contemptible* Names and Expres-
 ‘sions, as calling Mens and Womens Meet-
 ‘ings, *Courts Sessions*, or *Synods*, that they are Po-
 ‘pish Impositions, useles and burdensome; that
 ‘faithful Friends Papers which we Testify, have
 ‘been given forth by the *Spirit* and *Power* of
 ‘God, are Mens *Edicts* or *Cannons*, Elders in
 ‘the Service of the Church, *Popes* and *Bishops*,
 ‘with such *cornful* sayings, be permitted among
 ‘them, &c.

Behold what Names and Expressions are
 contained in the recited 12 particulars, given
 by themselves to the Scripture, Bishops and
 Clergy, Ministry and People; yet, none must
 say why do they so, but it must be accounted
 malicious; and yet, how tender are these Men
 of their own blasphemous Books and defamato-
 ry Libels; insomuch, that as I am willing to
 note some things from the French King, so
 would I have some observe the Quakers me-
 thod in this matter for their example, and not
 suffer the Holy Scripture, the Book of Common
 Prayer, the Christian Magistracy, and Mini-
 stry to be thus contemned, vilified, and set
 at naught by this irreligious spawn of the Je-
 suits; and so I conclude this matter, and sub-
 scribe my Name.

January the
 28th. 1696.

Fra. Bugg, Sen.

A Sup-

A Supplement to the former History, containing a further correction of the learned Croese's General History of Quakerism.

GEN. Hist. p. 62. 'They (the Quakers) condemn no Man till they hear him, &c.

My Author, the Historian, is now so far besides the matter, and gives a Relation so contrary to their practice, that He and I must part again; for I may not keep company with him at present, but I must shew him his mistakes. 1st. In general, They Summons all Archbishops, Lordbishops, Deans, Prebends, Doctors, Vicars, Curates, and all Prelaticals, as this Book sets forth at large, not personally but ficttiously; and when this is done, they Arraign, Try, and Judge them unheard, to be Monsters, Witches, Devils, Antichrists, Bloodhounds, Conjurers; and false Prophets; but to come closer to matter of fact, viz. Particularly about the Year 1676. A difference happen'd between me and Sam. Cater, and one of their Speakers touching a Fine of 15 l. which I suffered for him, for that his Name and Habitation was unknown to the Justices so as to levy a Fine upon his Goods and Chattels; and in regard I
i thought

thought it but reasonable, that he should make me restitution; and also finding by their Books that in the loss of 13550 *l.* by Fines and Distresses, by an Act of Parliament made the 22 of King *Charles II.* Entituled *An Act to prevent and suppress seditious Conventicles, &c.* The Preachers, where strangers never lost 50 *l.* and thereupon (not barely for my own sake, but my Fellow Hearers) I prosecuted *Sam. Cater* for restitution of the said 15 *l.* suffered for him as aforesaid, in that he did not declare his Name and Habitation, when he saw the Informers convicting the Meeting, as at large set forth in my Book, *The painted Harlot both Stript and Whipt, &c.* and that Entituled *Reason against Railing, &c.* and to which I refer the Reader for further satisfaction. Yet to shew that they condemn Persons unheard, and that their judicial proceedings are Arbitrary and Partial, as well as Illegal; and therein, like the high Court of Justice, which would not permit King *Charles I.* to give his Reasons, nor to be heard in his just defence, as at large in *The History of Independancy, &c.* I shall transcribe some passages of that Transaction, viz. Anno 1676. I went to the Yearly Meeting in London, and in the Face of their Assembly I proposed this Question, viz. ‘Whether Friends in the Ministry, where they are ‘strangers, ought not to tell their Names, ‘and Habitations upon their apparent sight ‘of Informers coming into the Meeting, taking the Names of Friends in order to convict

' vict the Meeting; that so they may stand
 ' in the same capacity, relating to sufferings
 ' with the Hearers; and not the Ministers in
 ' one capacity free from Sufferings, and the
 ' Hearers in another capacity *i. e.* always ly-
 ' ble to Sufferings, and not for themselves
 ' only, but also for the Meeting-houses, for
 ' the Poor and Indigent, for Strangers and
 ' Forreigners, and for the Preachers, unless
 ' they declare their Names and Places of A-
 ' bode, &c. This was such an unexpected and
 terrifying Question, that it set the Synod on
 Fire, and startled the most Eloquent Orator
 of them all; infomuch, that *W. Penn* steps up-
 on a Form and adjourned the Meeting to *Hors-
 fly-down* Meeting-house in *Southwark*, the next
 day at 7 in the Morning, where (after some
 private debate) it terminated thus; that un-
 less a Magistrate, or a Constable with his
 Staff came to a Meeting to demand the Spea-
 ker's Name and Habitation, he was at his
 liberty whether to declare it or no; upon
 which, finding which way the Hare run, I
 came home; and the Month of *September*
 following I gave *Sam. Cater* a personal Sum-
 mons to appear at our Monthly Meeting next
 following, at *Chartirise* in the Isle of *Ely*, where
 I demanded Justice against *Sam. Cater*; but
 the Meeting refused and rejected my Reasons;
 and then I appealed from thence to the Quar-
 terly Meeting as Superior; but that Mee-
 ting also, thro' the influence of *Sam. Cater*,
 refused to do me right: Then I appealed from

thence to the Yearly Meeting *Anno* 1677. as Superior to them all; and as a preparatory for my matter, I wrot seven sheets of Paper to *W. Penn*, called *Speecches and Passages* grounded upon an Edict made at the Yearly Meeting *Anno* 1675. Whereby the Hearers were obliged neither to *forsake, decline, nor remove* their Meetings, like *worldly, fearful and Cowardly* Professors; and on that bottom, and for divers reasons grounded thereupon, I set forth the reasonableness that the Preachers [who thus advise and enjoyn the Hearers, and exhort them to stand valiant and give up all] should likewise stand the brunt, and not shrink and turn back like Cowardly Officers, and become the same worldly and politick Professors they advise us not to be like. I also wrot a Letter to *W. Penn*, *J. Crook*, and *R. Barkley*, referring the matter in controversy to them. Thus being prepar'd, I went to the Yearly Meeting *Anno* 1677. and after some discourse with *W. Penn*, to give him his due, he used great diligence to get me a Meeting, which was at *Ed. Man's* House in *Bishopsgate-street*, *June* 9th. 1677. and there we came to this Agreement, *viz.*

Memorandum, That on condition that
 ' Friends of the Quarterly Meeting do chuse
 ' and elect 10 or 12 Friends to hear and deter-
 ' mine the controversy between *F. B.* and *S. C.*
 ' relating to the *15 l. Fine, &c.* They the said
 ' *F. B.* and *S. C.* do hereby promise to stand to
 their

'their final determination, witness our Hands
'this 9th. of June 1677.

Fra. Bugg
Sam. Cater

Witnesses, { *Jo. Whitehead, G. Barnadiston,*
W. Whaley, Jo. Burnyate, Amb.
Rigg, Leo. Fell, and others.

But when the Quarterly Meeting came, which was the 5th. of Sept. 1677. I call'd for the written agreement; but *Sam. Fulbig* with whom it was entrusted, being *Sam. Cater's* Creature would not produce it, neither would *Sam. Cater* allow, that the Meeting should chuse any but themselves. Moreover, the Meeting resolv'd against any other Election but themselves, by which I perceived their design; but, being tired with an endless prosecution, I at last, tho very unwillingly, submitted to the Meeting, who chose 12 out of themselves to examine the matter, and to put an end to the controversy, contrary to the condition of the recited agreement, which only impower'd the said Quarterly Meeting to chuse and elect, and not to judge and determine: However, they pretending they would do us equally Justice; I gave them my Writings which I had drawn from the Records of Conviction, and Warrant, and other things to set forth my right to the restitution of the said 15 *l.* being Fined for my self, for being at the said Meeting 10 *s.* besides this 15 *l.*

for *Sam. Cater*, as by the Books above quoted I have largely set forth. Well, the 12 Persons took my Writings, and going up *Rob. Letchworth's* Chamber, thorow the Kitchen, one of the 12 threw all my Writings into the Fire, and burnt them unexamined, and unheard, or so much as look'd on any one passage to demonstrate my right, &c. And about a quarter of an hour after, they sent for us; and we being come up the Chamber to them, one of the self-chosen Arbitrators directed his speech to us, that they had determined the matter, and found *Sam. Cater* clear, and my demand unreasonable; and that they had acquitted *Sam. Cater*, and hoped that I would be quiet for the time to come, &c. to whom I replied, that they had given away my right; and that I was able to demonstrate the same if they would hear me; they reply'd it was ended, and that they hoped I would now sit down quiet, and rest satisfied, but they would not give me the Award, and so we parted; but going home, one—
Dan. a Quaker call'd me to him, and said, *Francis* I am grieved to behold what foul play thou hast had to day; wherein said I? What dost thou mean? Why reply'd—
Dan. I sat in the Kitchen as thy 12 Arbitrators came thro' the House to go up the Chamber, and I saw one of them throw all the Papers thou gav'st them in the Meeting to peruse, and did burn them all without looking on any one of them.

Where—

Whereupon I sent the said Arbitrators a large Paper call'd a Prescript, and Postscripts with Summons to appear at the next Quarterly Meeting, concluding them accountable for their actions upon their own Principles, in *Ed. Barrow's Works* p. 442. viz. ' And we believe that all Governors and Rulers ought to be accountable to the People, and to the next succeeding Rulers for all their Actions, which may be enquired into upon occasion, &c. My charge to them was 1. In that they did not pursue the Terms of the recited Agreement. 2. That according to the said Agreement they ought to have chosen Men, and not to Arbitrate the matter themselves, when by the condition thereof they were only to chuse and elect. 3. That contrary to all rules of Law in that case, they refused me a Copy of their Award, and thereupon I looked upon my self at liberty from their Award. 4. In that they burned my Evidences which set forth my Title to the restitution of the said 15 l. without any examination, and thereupon condemned me unheard; all which put me upon writing the said Prescript in Prose, and Postscript in Verse; the latter follows in these words.

1. In Ages past as I heard tell
Some Men did judgment hate,
And it abhorr'd, I know full well,
So woful was their State.

2. And equity they did pervert
Which made the good Man cry,
Justice and Right do not pervert,
For that's Iniquity.

3. A parallel you see alas,
As plain, as plain may be,
Which answereth, as in a Glass
Face answers Face you see.

4. Even in a Tryal now on foot
Where Justice finds no place,
But will and power bear it out,
This is the very case.

5. But witty, witty *William Penn*
Hath drawn a fair scrawl,
'Gainst arbitrary force of Men
Which none can back recal.

6. Where property he vindicates,
And each Man's right maintain,
And partial dealings there he hates,
As nothing worse, so vain.

7. But, why should I or any one
Proceed to Tryal then,
If judgment true be fled and gone,
And loathed by such Men?

8. Surely 'tis vain for to expect
A full and ample hearing,
When Evidences they reject
As good for nought but fearing.

9. Yet put on courage once again
And call them to account;
Who gave away what's not your own;
Who chose themselves to mount.

10. The place of Arbitrators great,
 'Twixt those that differ much,
 As if resolved to do right,
 But it was nothing such.

11. Wherefore do not conceive I pray
 That there is any Treason,
 In calling you up to the Bar
 Because it's now in season.

12. But how dar'st thou or any one,
 Thus speak, thus write, or say;
 Yea, some may query hereupon,
 Saying is their cause I pray.

13. For any one thus to rebuke
 Men who pretend to judge,
 Infallibler than ever *Luke*,
Paul, *Peter*, *James*, or *Jude*.

14. Let such receive an answer short,
 And search the matter well,
 If President then they find not
 There's cause enough to tell.

15. And to be bold for to unfold
 Such falsifying tricks,
 As Man thereof hath not been told,
 Nor read the like in *Hicks*.

16. So why should I or any other
 Such partial dealings hide,
 Or such injustice go and smother,
 Such things I can't abide.

17. Neither could *Micah*, *Paul*, nor *John*
 The Scripture witness bear
 Silent keep, but must go on,
 Saying, House of *Jacob* hear.

18. Wherefore let no Man think I pray
That such a fool I am,
As to be scar'd or fray'd away,
For wrong me no Man can.

19. As I keep to the truth in which
I preservation have,
And therein trace a constant path
Where none can me bereave.

20. Of blessings and of peace also,
Whatever some may fear,
Tho' sufferings great and many too,
I therefore must endure.

21. Like them of old which practic'd not
Soft pillows for to sew,
Who witness'd suffering their lot
From the self-saving crew.

22. Whereof sometime the leaders they
Great'st polititions be
Tho' they profess another way
More noble, just and free.

23. Yet do but look within the Vail
And there you may behold,
Of being valiant some do fail
Which seemeth to be bold.

24. Thus false, thus base, and proud
Are these aspiring Judges,
Who for justice crys aloud,
Whil'st others they make drudges.

Upon this the said Arbitrators met me at
the next Quarterly Meeting, where we had a
large Conference; and to convince my Au-
thor that they condemn Persons unheard,
contrary to his relation, I shall cite so much

as will demonstrate the same; and for more of the same nature, I refer him and others to the Books quoted.

Proceedings at the Quarterly Meeting.

Meeting, We desire thee, *Fra. Bugg* to give up the matter.

F. B. Nay hold, you have done me wrong by perverting Justice, burning my Writings, and detaining the Award; all which I shall make appear, if you please to hear me.

J. W. We have judged for Truth, and so there must be no more of it.

F. B. Is your judgment so infallible, as that you cannot err; if not, why may not my cause be reheard?

S. Fulbigg, No, no, we will not hear any more of it, we have heard enough of it already.

F. B. I desire to be heard.

J. Prime, We will not hear thee.

F. B. I desire you to hear me, that is the least you can do.

Pet. Watson, No, no, we will not hear thee, we have heard too much of it already.

F. B. I desire a Copy of the Award, that the self-chosen Arbitrators made.

P. Watson, No, thou shalt not have a Copy of it; what wilt thou do with a Copy of it?

F. B. It is but reasonable that I should have a Copy of it, and thereupon I demand it.

J. Ainsloe, E. Love, R. Smith, Friends let him have a Copy of the Award, it is indeed but reasonable he should have a Copy of it.

P. W.

P. Watson, Nay, he shall not have a Copy of it.

F. B. I have something material to offer, and therefore desire to be heard; and I marvel that you will neither hear me nor give me a Copy of your Award, this shews your guilty Consciences.

J. Ainsloe, For my part I would have *F. B.* heard what he can say; really if we proceed thus, we shall be the most Arbitrary People in the whole World; if you will not hear him it shall be put to the Vote.

R. Smith, We shall not be like the *Israelites* unless we hear him: What shall we not hear the complaint of the oppressed? We ought to hear the complaint of a Servant, yea, of a Stranger, much more of *F. B.* who has been so serviceable to us, and a great sufferer for Truths sake, &c.

But all would not do, they could not be prevailed upon, either to give me a Copy of their Award, or a full hearing before they condemned me. Whereupon I drew a Figure of the proceedings of their Monthly, Quarterly, and Yearly Meeting, *The painted Harlot*, &c. p. 28. 29. together with the proceedings of the High Court of Justice, wherein *K. Charles I.* was Arraigned, Tryed, Judged and Condemned; and not once suffered to give his reasons for what he had to say, and to offer against their Arbitrary proceedings, as in *The History of Independancy*, &c. On the one hand shewing their Affinity, and meek *Moses*, and
Scri-

Scripture Judges; on the other hand shewing their contrariety; and when I had so done, I set this motto, and the reason for it, as you may there read at large.

Here is a Figure pray mark it well,
Another I can make I do you tell;
But this may serve to be a Looking-glass,
To shew you plainly how things come to pass.
But if you say, we never did profess
The Scripture for our Rule in any case,
But Judgment we'll give out as we see cause,
Not minding Justice, Equity, or Laws.
Then I do say, another there needs not
To manifest the same, since 'tis my lot.
Which, for to do, I here declare and tell
The Scripture I must take to do it well;
Because 'tis, however in my esteem,
The truest standing Record I have seen;
Condemning errors in the Judgment Seat,
But Truth and Justice it maintains complete.

Having proceeded thus far in this old controversy, it will not be amiss to let the World see how *Sam. Cater's* case was manag'd. First by partial Judges, as above told; and next by lying Lawyers: For, *Tho. Rudyard, S. Cater's* Lawyer, thus said in his defence, about the 15 l. I suffered for *Sam. Cater* as aforesaid, v. z.
' The Fine of 15 l. was paid in Money voluntarily, before distress was made, which is a payment that our Testimony was ever against;
' and has been oftentimes 3 or 4 times the value of the thing demanded, and charge;
be-

‘because they could neither pay, nor com-
pound for such spoiling their Goods, &c.

Now this went a great way with many a-
gainst me, that I should pay the Money vo-
luntarily before distress was made; and the
further in that *Geo. Whitehead*, who says in
his Preface to his Book stil’d *Judgment Fixed*,
&c. ‘If I did not feel the Lord my God lay-
‘ing a real necessity upon me to be publickly
‘concerned in this controversy, I would ra-
‘ther chuse to sit down mute: But the Lord
‘has laid the necessity, and in discharging my
‘Duty, I neither consult events, nor fear ef-
‘fects, &c. Now Reader observe, and I will
shew thee one instance of many that might
be mentioned, by which thou may’st measure
the reality of this necessity which *G.W.* pre-
tends God [that cannot lye, nor move any to
lye] laid upon him in such a degree, that he
in writing that Book, neither consulted events
nor yet feared effects: For, this *T. Rudyard* the
Lawyer had said in defence of his Client
Sam. Cater, that I *Fra. Bugg* paid my 15*l.* Fine
voluntarily, before distress was made. And
Reader this was a lye, as I can prove by 20
Witnesses still alive; for my Goods were di-
stressed, and carried to an Inn, viz. the
White Hart in our Town; and there lay until
I entered my Appeal, at which time I paid
the Money, and took my Goods again; and
to the truth of what I say, and to prove *G.*
Whitehead’s lying necessity, I may recite a
Cer-

Certificate under the Man and Womans hand,
who at that time kept the House, viz.

Memorandum, and that we who subscribe
our Names do testify, that the Goods of *F.B.*
which were distrained for the Fine of 15*l.* 10 *s.*
[the 10 *s.* being for my own offence, and the
15 *l.* for *Sam. Cater*] by vertue of a Warrant
from *Tho. Shelly Esq;* late deceased, was after
they were distrained, carried to the *White*
Hart, and afterwards the said *F. Bugg* came and
paid down his Money, and took Home his
Goods; this my Wife, and I [who was then
Constable] can testify; Witness our Hands
the 6th of Sept. 1691.

Peter and Judith Maxey.

Thus is it manifest that *Sam's* Lawyer told
an absolute lye, in saying I paid my Money
voluntarily, before distress was made of my
Goods; and as manifest that God never laid
a necessity upon *G. Whitehead* to vindicate the
said *Rudyard*, as he did in the recited Book
i. e. *Judgment Fixed*, &c. p. 219 220. of
which I have taken notice in my Book Enti-
tuled *New Rome unmask'd*, &c. p. 33. to 36.
And so I shall leave poor *Sam's* Lawyer with
the same motto I set upon him in *Painted Har-*
lot, &c. p. 50. viz.

A Lawyer and a Friend, can he be found
Professing Truth, I say, on *English* ground;
Who truth will speak upon occasion free,
From lying words, and base partiality:
If not, the wo was not pronounc'd in vain,
Since

Since to such Lawyers it doth appertain ;
 Who can pervert and wrest an honest Cause,
 Their refuge being lyes, and not our Laws.

Having done with this Lawyer's lyes, and *Whitehead's* vindication of him, saying, 'where 'is now thy lying Lawyer? Art not thou here- 'in manifest to be the lying Defamer, &c. and much more to that purpose. I say, having briefly passed over *Rudyard* the Lawyer, and *Whitehead* the Forger; let me now answer an Objection.

Obj. But possibly some may say that *Sam. Cater* has wrot a Narrative of this controversy, which tho' it be fully answered, yet it will not be amiss to say something to invalidate it if you can, &c.

Ans. I have always stood ready to maintain what I write; and have been enabled to confute my Adversaries; and to make this appear, as I already have, so I shall still give 2 or 3 demonstrations thereof. And First of *Sam. Cater's* not owning his said Narrative, attested by credible witnesses, one whereof is still alive, viz.

1. *Demon.* 'Memorandum, that Sept. 30. '1683. *Fra. Bugg* went to *Samuel Cater* and 'shewed him his Narrative stil'd *The Lib. of 'an Apost. conf.* &c. and asked him if he would 'own it; *Sam.* reply'd, what he had wrote, 'he had wrote; still *Fra. Bugg* pressed him 'whether he would own it, shewing him his 'Name to it: Well, said he, if my Name be 'to it, none will question but I wrot it. But still

‘Still *Fra. Bugg* pressed whether he would own
 ‘the printing and publishing of it; but *Sam.*
 ‘would not confess to that. Then *Fra. Bugg*
 ‘offered on the penalty of 100 *l.* to prove his
 ‘said Narrative false, if he would come to the
 ‘Test, that also he evaded; to this we sub-
 ‘scribe our Names.

{ *Gab. Ellington*
 { *Philip Craniss*

Reader, bear with me insisting so long on
 this Head; for when *Sam. Cater* dies, possibly
 his Works may be re-printed; and then his
 Narrative may come forth anew; and there-
 fore 'tis proper to invalidate it.

F. B.'s Proposition.

2. *Demon.* ‘Whereas there is a Book pub-
 ‘lished by *S. C.* and others Entituled *The*
 ‘*Lib. of an Apost. conf.* &c. These are there-
 ‘fore to signifie, that I *Fra. Bugg* offer to
 ‘prove the said Book false in Fact; on the pe-
 ‘nalty of 100 *l.* on condition nevertheless;
 ‘that if I do make evident proof thereof, that
 ‘he the said *Sam.* be recorded out of the U-
 ‘nity.

F. Bugg.

Sept. 23. 1683.

This I gave to *Jos. Banks* and others of his
 Creatures; and not long after Friends belong-
 ing to our own Meeting, in *Mildenbal*, gave
 me the following Certificate, who knew both
 of us, and the Nature of the controversy de-
 pending, viz.

k

Ac

*At a publick Meeting at Mildenhall, the 21 of
October, 1683.*

‘Whereas there is a Book put forth by *Sa. Cater* and others, wherein our ancient Friend *Fra. Bugg* is called, and often termed Informer; and we knowing what an Informer is, according to common acceptation, and that he is clear of their practice; and not only so, but one of the greatest Sufferers by Informers in all these parts; and also in Remembrance of his labor of love, and great exercises for the Truth’s sake. We can do no less than signify our dislike thereunto, and testify against the said treatment, as not being of a Christian tendency. And whereas ’tis in the said Book signified, that *F. Bugg* is not fit to treat on Christian Liberty; this we do say, that hitherto we have look’d upon him a Man as fitly qualified to treat with any Magistrate on that Point, as any Man belonging to our Meeting; and his endeavors have proved as successful; and to this day, tho’ much is said, yet we cannot see any thing proved to the contrary; and this we signify not to promote controversy, subscribed by us,

*Thomas Bird, Sarah Bird, John Thrift,
Elizabeth Thrift, William Rolf, Eliz. Rolf,
Jos. Ellington, Rach. Ellington, Will. Belslam,
Marg. Belslam, Rob. Suckerman, Frances
Suckerman, Will. Hawkins, John Kitson,
John Harvey, John Poel, Will. Tayler,*

Mar-

*Margaret Huttly, Anne Hible, K. A. Hanslip,
Frances Folks, Dorcas Abbott, Eliz. Root,
Sarah Bird, Joseph Mason, Jane Mason,
Sarah Holton, Jos. Testall.*

But these Testimonies proved so fatal to the design of the Quakers, which was to lay waste my Reputation, both as a Man and Christian, that it made them rage and fret, and call me Beast, Dog, Wolf, Enemy of all Righteousness, Child of the Devil, Devil Incarnate, Apostate, and what not, which made me conclude the Painted Harlot with this motto.

To the Painted Harlot.

I smile to see thee storm, thy rage
A speedy downfall doth presage:
The day is come that will discover,
Thy nakedness to every Lover.
Thy pious Frauds, thy curious Trade
Of merchandizing Souls doth fade;
The mountain Stone hath broke thy Toes;
Thy vitals now must feel its blows.
Thy Georges both must be brought down,
And to the Truth must veil their Crowns;
For they have long abused Men,
By Tongue, by Writing, and by Pen.
But now their day of Troubles come,
And they must reap what they have sown;
Even so let all Imposers fall,
Who Brethren's Consciences would enthrall.
What's writ for Conscience, Liberty
Confounds all sorts of Popery.

May skilful Archers every hour
Shoot Truth's Arrows from their Tower, }
Against thy persecuting Power.

Gen. Hist. As for their Ministers maintenance, this is their method, they order Stipends to be taken, &c.

Here the Author of the Gen. Hist. and I meet again, and both agree in opinion; yet some amongst them [and of the honestest sort] complain of this private method, and of their Bank, and their Pursemongers; and some again have the Impudence to deny what the Historian says, pretending they take no Money for Preaching; and on that Foot Banter the National Ministry, as Hirelings, &c. But to confirm what the said Historian suggests, I may recite some Proofs; one is a Letter which I received from one still eminent amongst them, *viz.*

Dear Friend,

'I understand that there is a new contro-
'versie lately risen, about the Money thou
'once told me was gathered amongst Friends,
'for the Relief of *7. C.* Friends, here are much
'concerned about it; knowing that Friends
'gave it freely; expecting nothing again; I
'suppose they did not make the *Common Ban-*
'*kers* their Executors: The Doners will must
'be fulfilled in all things, and not the com-
'mon *Pursemongers*; some Friends have a Te-
'stimony against *Common Bankers*: I have been
'examined by the Law Professors, whether
'we had a *Common Purse* or *Bank*, I answer-
'red

*red we had none; this *gave
 'so much satisfaction, that Friends *This a Lye.
 'in this Town have been quiet ever since.
 'The Magistrates look upon *Common Bankers*
 'to be as bad as those that hoard up Arms and
 'Ammunition; † and not without † And well
 'Reason, for Money Answers all they may.
 'things; If Friends would put a-
 'way this *Dagon*, and take Money only for
 'their present necessities, things would soon
 'be better with them: God will not bless those
 'that break his Commandments, by hoarding
 'up *Common Banks*, and quarrelling with those
 'that do not bring in Money fast enough;
 '* to them I have observed,
 'that it hath been frequent * To furnish S. Cat.
 'with some to reckon those and other Rich
 'that brought in *most Money* Preachers with
 'into their *Common Bank* to 10 l. at a time.
 'be the best Christians. I have heard some-
 'thing concerning this controversy now on
 'foot; about a Maid that was chusing a Hus-
 'band for her self; and also 'tis expected she
 'should give up her concerns in that affair to
 'some of our Preachers, which was never
 'practiced until of late, amongst any that
 'profess *true Religion*. It is that which hath
 'made the *Jesuits* to be *abhorred* amongst some
 'of the honestest of the Papists themselves;
 'so that they would not let them come into
 'their Houses. If the Maid be a wi'e Woman,
 'and of Age to dispose of her self, the wi'll
 'not let any of our Preachers meddle with

' her concerns, of chusing a Husband for her;
 ' that is none of their business; they should
 ' only meddle with their own business, and
 ' let honest Friends make their choice them-
 ' selves; we have no Law nor Custome a-
 ' mong us for such as defame lawful Marri-
 ' ages, or obstruct lawful Marriages. The
 ' Church of *England* is honest upon that
 ' account than we. They make such as ob-
 ' struct or defame Marriages, either to make
 ' good their charge, or to make sufficient sa-
 ' tisfaction to the Parties wronged, &c.

) Again, see *W. Rogers* second scourge for *G. Whitehead*, who has been many years acquaint-
 ed with their private way of raising Money
 and hoarding up *Common Banks*, which indeed
 is as bad as hoarding up Arms and Ammuni-
 tion; for, as Money is said to be the Sinews
 of War, so have I often said it is the Nerve
 of Heresie. For, this *Dagon* Money, raised
 by the *Common Bankers* amongst the Quakers,
 has an ill tendency many ways. Well, let
 us hear *W. Rogers* opinion thereof, and *Ell-*
wood answer thereto.

And yet when the *Rome's* Sister is but call'd,
 She winches like touch'd Horses that are
 gaul'd:

Confusion her attends, next follows wo,
 For thus she whirls, but God knows whether
 she'll go:

Who when they wanted money to proceed
 The Church her cash, then did supply her need;
 And therefore when her cash was emptied, she
 Cray'd

Crav'd money to supply her ministry;
And when that practice was dislik'd by some,
She seem'd like some whose downfal's near to
come.

This Church will fall, her load will be her guile,
If you, O Flock, keep Purse-strings fast a while:
When that Spring fails, by her you'll not be
priz'd;

Usurpers then o'er you you'll see despis'd.
And woes may long attend such prating Prea-
chers,

As for preferment turn'd deceitful Teachers.
Fox is term'd Head, yet *Whitehead* steer'd the
course,

Till both was scorn'd, and they grew worse
and worse.

Thus Reader, you see Testimony after Te-
stimony against their raising Money for their
Teachers in a clandestine way, pretending they
do all things free, without Money, or with-
out Reward. Now hear *Tho. Ellwood's* An-
swer, by his Book filed *Rogero Mastix*, where
instead of denying matter of plain Fact, he
confesses all what is said, and laid to their
charge, viz.

But that Christ's Ministers should be supply'd
With necessaries by his Church, his Bride,
Is such a known and certain truth as none
Perhaps has e'er oppos'd but thee alone.
That'tis the Churches duty to supply
The needful wants of all her Ministry;
And truth it is too plain to be deny'd;

Christ's Church should for Christ's Ministers provide.

What carps thou at then [*William*] would thy muse

Plead that St. *Paul* did not this priviledge use ;
That what was lacking to him privately,
The *Macedonian* Brethren did supply.

Thus it appear'd the Apostle did partake
Of that Provision that the Church did make ;
Christ's Ministers to furnish, and their need
Supply when they want money to proceed.
Pretend thou can'st not that this Stock is given
To such as have no need thereof, but even
Thy flurt at *Richardson* for taking pay,
For what as *Clark* he writes, do much bewray
Thy folly and injustice, is't not fit
Who works for others should be paid for it ;
And that by them who him to work desire,
The labourer is worthy of his hire.

Thus has *Ellwood* confest the whole matter, and tells us 'tis too plain to be denyed, as indeed it is. Thus you see, they confess their Ministers take Money ; their Clarks take Money. Why then do they so bitterly enveigh against the Clergy for taking Money ; and pretend that their Ministers take none ? But if Mr. *Mead* would open his Books of Accounts, we should see how many Thousand Pounds their Speakers have in a Year, besides their private Quarters, who comes like Flies and Mice uncall'd, or unsent for ; and so live on the Provision of others : And this I may say, that their Ministry hath cost me as much
in

in 4 Weeks, as the publick Ministry has cost me in 4 Years; and yet, these are the free Preachers, free Writers, and free People if you will believe them. But, having been more large on this Head in my Book, *Battering Rams against new Rome: &c.* And that Entituled *New Rome unmask'd, &c.* I shall conclude this Head; since they are first charged to preach for Money, write for Money, contrary to their pretences; and that *T. Elkwood* [whether at unawares or no, I will not here determine] has confessed to be matter of fact, and thereby puts the thing out of doubt, &c.

I find the Author of the *Gen. Hist.* p. 63. treat about their Marriages; and also, a few days after a Child is born, of their calling the Midwife. Of the first he seems only to speak by way of commendation, not mentioning so much as one of their Orders; and as to the latter, as if he were wholly a stranger to them; there being no such matter as calling the Midwife or Neighbours on such an account. However, that he may the better be informed, I shall shew several of their Forms for Marriages, which are at large treated on in my Book, *Innocency vindicated, and Envy rebuk'd, &c.*

The First Order for Marriage, by George Fox printed by Tho. Symons the 7 of the 11th. month, 1659.

Somewhat abstracted, viz. ' And if any Friends

'Friends go together in the power of the
 'Lord, after the thing hath been made known
 'between themselves, and laid before able
 'Friends, and nothing appear to the contra-
 'ry, they may declare it in the end of the
 'next general Meeting, or as they are moved,
 'they may declare it in the midtime of the
 'Market, on the Market day, in the next
 'Market Town, or they may not, as their
 'freedom is: And if they are moved, they
 'may declare it to the next Magistrate if they
 'will, or they may not; then after, in an
 'Assembly not less than 12, they may speak
 'their Testimony; and then a Certificate may
 'be given of the Day, Month, and Year, and
 'Recorded; but that nothing be Recorded
 'for money in these things, but freely a free
 'People, serve one another in love, &c.

A Second Order for Marriage by George Fox
Anno 1662.

— 'And when they take one another in
 'Marriage, let not less than a dozen Friends
 'and Relations be present, according to your
 'former Order; having first acquainted your
 'Mens Meeting, and that it be Recorded in a
 'Book, &c.

A Third Order for Marriage, Anno 1667.

'That as any are moved of the Lord, and
 'in his Light called to take a Brother or Si-
 ster

'ster in Marriage, let it be made known to
'the Children of Light; and being by the
'Light made manifest to be of God, let them
'be joyned together in the presence of many
'Witnesses; and a Record in Writing. wit-
'nessing the Day, Place, and Year, Subscri-
'bed by Witnesses.

A Fourth Order for Marriage.

'At a Quarterly Meeting in *Hadenham* in
'the Isle of *Ely*, 1st of the 10th. Month 1675.
'viz. It is ordered and agreed upon at this
'Quarterly Meeting, that no Friends for time
'to come, may permit or suffer marriages
'without the consent of Friends at two Mens
'and Womens Meetings, and the Man and
'Woman to come both to the said Meetings
'to receive the answer of Friends; that so no
'disorderly and indirect proceedings may be
'carried on any more, contrary to the unity
'of Friends, &c.

From whence several things are observable.
First their alteration in Judgment about tak-
ing money for Recording, at first none, now
50 *l. per Ann.* if they say there is more work,
there is more Persons to do it; so that, if it
was criminal at first, 'tis criminal still. Se-
condly, at first they might publish at the
market-cross, or they might not as their Light
bids them; but now they are not permitted
so to do, but must come to their mens and
womens distinct Meetings in manner and Form.

All

All liberty is taken away, and imposition and forms erected amongst them, which in others they condemned: But, it was but whil'st they could graft themselves into a Government; for *I. A.* took his Wife according to the 3 former Orders, but transgressing this last, he was excommunicated, or declared out of their unity for nonconformity; I shall shew that, and then conclude this Head.

At a Quarterly Meeting in Hadenham the 4th of the 7th month, 1678.

'We at this Quarterly meeting having the
'business of *John Ainsloe's* taking his Wife con-
'trary to the Order of Friends, brought be-
'fore us, and Friends having several times
'spake to him about it, and he not giving
'Friends satisfaction, we do testify that we
'have no union with him in this his so do-
'ing, &c.

Here is Liberty given, and Liberty taken away: an Order that nothing should be paid in money for Recording marriages, &c. and now common. They formerly cryed out against Forms, and now impose Forms, and enjoin a conformity to them; and for non-submission Record out of the unity, which is all they yet can do; when they can do more look for it, they will do more; and this time will manifest.

A Postscript by way of Dialogue.

READER, by the First Part of this Book I have set forth the Quakers claim to their Tytle, to be the true Church of the First Born; and from their Books have proved the contrary; as also cleared the Magistracy from the *Odium* of Persecution: And by the second part I have Historically treated of the Rise, Growth, and Progress of Quakerism; shewing not so much the Names and Handicraft Professions of that People, the Places of their abode, with some other particulars thereabout; the same being excellently well done by the Author of the General History of the Quakers, but how and by what means Quakerisme hath advanced; and therein have modestly corrected the said Historian, and shewed him his mistakes in many things, as also corroborated and strengthened him wherein he is right; and now I am come, for diversion's sake by way of Dialogue, to handle some points relating to both Parts, in which I shall suggest nothing, but what I stand ready to make appear: And this familiar Discourse between *Thomas* a Preacher, and *Benjamin* their Clark, I shall endeavour further to illustrate the matter in hand, viz.

Tea-

Teacher, Friend *Benjamin* how dost thee do? I am glad to see thee; prethee let us smoke a Pipe and drink a Glass, and have a little serious Discourse about the affairs of Truth; and let us be free, for who can argue these points better than we?

Clark, Friend *Thomas* with all my Heart; let us go to *Jacob Francklins*, for there is a glass of good Claret, known by all, and many of the World's People come thither which is a demonstration. I know you travel from East to West, from North to South, and from one Nation to another, like our Grandfather *Ignatius Loyola*.

Teacher, Drawer, bring us a Bottle of good Claret, and 2 or 3 Pipes. I profess *Benjamin* I am glad to see thee; and how goes things relating to Truth.

Clark, Pretty well here away; only here are some Apostate Quakers that are like thorns in our sides, who hinder the progress of Truth, and seem to follow the steps of *Luther* and others, who you know were great Enemies to our elder Sister *Rome*. However, there is but few that go from us prove Champions for the cause of others against us; yet I must confess *G. Keith* hath done us more hurt than any that ever went from us; for, he does charge us boldly, without fear of us or our power, with these Four things. 1. To deny Faith in Christ, as he dyed outwardly, Suffering without the Gates of *Jerusalem* to our Salvation. 2. Justification and Sanctification
by

by the Blood of Christ outwardly shed. 3. The Resurrection of the Body that dyed. 4. And that we deny Christ's coming outwardly in his glorify'd Body, to Judge both the quick and the dead; and the general day of Judgment, as in his Narrative p. 14. And I perceive the Apostate Christians are generally pleased with this his Work, both Episcopallians, Presbyterians, Independants, and Baptists; for, they all acknowledge and confess to all these Points, tho' in some things they differ each from others; and to be plain with you, I fear there is too much truth in what *G. Keith* says; pray how is it in *Barbadoes, Merryland, East and West Jersey, Pennsylvania, Burmadoes, Antego, Mevis, Holland*, and other parts where you Travel, holding forth Truth.

Teacher, I do acknowledge that our Friend *Barkly* in his Anarchy p. 16. saith, 'I find Professors make but small boasting of any 'Proselites they get from us; I hear little of 'their proving Champions for the Principles 'of others against us, &c. But to be plain, they so far prevail, that I find *G. Whitehead* the cunningest Writer we have [except Friend *Penn*, and *Ellwood*] is hardly able to encounter them; and to be free with you, *G. Keith* hath proved such a Champion for them, and against us, as that the City and Country, as well as parts beyond the Sea, ring of his fame, for he has lighted such a candle as we cannot blow out, nor extinguish the light thereof,

for both he and others produce matter of Fact from our Books, which none of us, if we would speak truth, can deny; so that, to deal freely, I am of your mind; I fear there is too much truth in their Allegations against us on those four Heads, which are such four Fundamentals held by the Apostate Christians, and so proved by the Letter, which they call the word of God, that I know not what to think of these things.

Clark, Pray what think you of *George Fox's* Miracles, mentioned in his Journal; some talk strangely of them, especially *Fra. Bugg*; and this I observe, that whereas the Miracle wrought by the Apostles in the Name of *Jesus* of *Nazareth* was a means to convert the *Jews* to the Christian Faith, and to confirm the believing *Gentiles*. But, these of *G. Fox's*, in regard he wrought them in his own Name only, they seem to be a means to shake the Faith and Confidence that some well wishers to us had of our Religion; nay, and to be plain, many amongst us begin to doubt of them, and to think them too like the Popish Legend, and the counterfeited Miracles of *Simon Magus*, that Sorcerer; and I my self am almost at a stand about them, and divers others of his assertions touching himself, which before our adversaries quoted them, I did not take so much notice of.

Teacher; Friend *Benjamin* you are in the right of it; for, betwixt You and I, Christ never wrought Miracles in a corner, and publish'd

lish'd them 20 or 30 years after they are said to be done, but in the face of the World, before multitudes of mixt People, Friends and Enemies; witness that of *Cana* in *Galilee*, where he turned Water into Wine; likewise his feeding many Thousands with a few barley Loves, and a few small Fishes. He healed all manner of Diseases, whether the Disease were present or absent; and some of his Miracles he wrought on the Sabbath day, which the Pharisees, his great Enemies, found fault with him for, though they could not deny matter of Fact. Likewise his Followers, who preached in his Name the Resurrection of the dead; they likewise wrought Miracles, saying, in the Name of Jesus of *Nazareth* rise up and walk; and he (the Cripple) walked, and leaped, and praised God.

Clark, Ah, these were Miracles indeed: But this *Fra. Bugg* makes the World believe that *G. Fox's* Miracles are meer shams, lying wonders, and delusions: and I must tell thee, I fear so too; and to be free, some Friends (tho' they dare not say it openly) think so as well as I; and for my part I do not like them at all.

Teacher, Like them, who can? I was at a Friend's House not long since, where I heard an eminent Friend say, that since some had wrot so much against the Journal and Miracles, &c. she had a mind to see it; and I asked her how she liked it; she said, she did

did not like it at all; and indeed, if we consider a few things, who can like it? For, 1. His Miracles were done in a corner no body knows where nor when, otherwise than by his own relation. 2. Never published till many years after they are said to be done. 3. They were wrought in his own Name only, and not in the Name of Jesus of *Nazareth*. 4. Here is not one Cripple that ever he cured, nor one dead Person that ever he raised; nor one blind that ever he gave sight too, to come forth and avouch that he was cured, was raised, was blind and now he sees: and to be very plain, I do believe there never was any thing of a Miracle at all, but only an Artifice to hold the people in admiration of *G. Fox*, and to confirm them in the belief that we are the only true Catholick Church of the First-born; and that the Apostolick order thereof, as well as Miracles, are restored and re-established amongst us. But, let us have a care that no body hear us; for if this discourse were known to *G. W.* I should loose my place, and you might be in danger to loose yours.

Clark, But pray what think you of his pretence to discerning, who said he knew who were Saints, who were Devils, and who were Apostates without speaking ever a word. Again, *W. Penn* said, none need to furnish him with discerning or judgment; Christ has furnish'd us already, and doth on all occasions.

Teacher,

Teacher, Oh Friend, I have been a Quaker more than 20 years, and am ashamed to hear of such vain boasting: For indeed, if we were always thus furnished with discerning and judgment on all occasions, so that we knew who were Saints, Devils, and Apostates without speaking ever a word, how came it to pass that *Sam. Cater* in his Narrative p. 18. 19. was so mistaken; that *Geo. Fox* was so mistaken in *Thomas Murford*, *Ste. Crispe*, *Tho. Rudyard*, *Ezekiel Woolly*, &c. And how came it to pass that *G. Whitehead* was so mistaken in *Christopher Atkinson*, *Tho. Leacock*, *W. Warwick*, &c.

Clark, But if this Journal be so erroneous, so stuff with false and counterfeit Miracles, so thick larded with Antichristian, as well as Antiscriptural Principles, why do our Friends thus run a whoring after it, as to have it taught in Schools, and placed in all Quarterly Meetings in *England* and *Wales*, and parts beyond the Seas. Why is it sent to the University to be reserved to posterity in their Library? and to be free, I think our Friends run a whoring after it, as much as the revolting *Israelites* did after the golden Calf, &c.

Teacher, Come Friend *Benjamin*, I will Answer you by what I have heard in my Travels. 1. By teaching our Youth it; they are the more weaned from the Professors Religion which is founded on the Letter. 2. For that it is sent to all Quarterly and Monthly

Meetings; it has this service, namely, to prove the antiquity of our Religion, and to shew how it was confirmed by Miracles. 3. And its being receiyed into the Library in *Oxford*, it is to shew our Errors, and to expose us as may be seen by a Letter sent from the Library-keeper to *Fra. Bugg*, which is as followeth, viz.,

Mr. *Bugg*,

' You must needs think it strange to receive
' a Letter from a Man so utterly unknown to
' you; yet the same motive which made you
' to publish your useful Books, I mean the
' publick Good, causes me to become a Pe-
' titioner to you, in the behalf of the publick
' Library of *Oxford*, in which place I have the
' honour of being a Servant to our Universa-
' ry. I have seen your Book call'd *The Qua-*
' *kers set in their true Light*, &c. At the end
' of which is a Catalogue of 15 Books more,
' all written by you. The Quakers have al-
' ready presented us with *Fox's Journal*, *Bark-*
' *ly's Works*, &c. I am satisfy'd it would be
' extremely well taken if you would be plea-
' sed to send us your own Works, which are
' so capable of instructing those, who are de-
' sirous of hearing what can be alledged on
' both sides: Here they will be for ever pre-
' served; and your Donation shall be particu-
' larly Register'd among the other Benefactors
' by Sir, your unknown, but humble Servant,
' &c.

H. W.

Bodlejan Library,

April 6 1696.

Clark.

Clark, Come Brother, it grew late; if thee wilt answer me a few Questions Briefly, do, and we will part for this Time, and wait another Opportunity for a little more Familiar Discourse about Truth's Affairs. And,

First. Why did our Brother, *G. Whitehead*, send a Paper to *Turners-hall*, April 29. 1697. called a Protestation against *George Keith's* Advertisement; and not come and defend our Books.

Teach. Why? You need not ask the Reason why? For *George Keith* call'd us forth to clear our selves from those four Fundamental Errors; which both he, you, and I know, we can no way clear our selves; but by a Retraction: And you know, we no sooner Retract, then let fall our Infallibility; And this thee may'st assure thy self, *G. Whitehead* will never do.

Clark. But *Secondly*, why then do he call *George Keith's*, a Usurped, Arbitrary, and Irregular Proceeding. Cannot we be content either to meet him, and clear our selves; or if we think that impossible (as indeed I fear it is) then to lie contented under his Charge without Noise; besides, 'tis known well enough by the world's People, how we have Summoned all the Clergy, from the Bishops, to the lowest Order: We have Arraigned, Tryed, and at the Bar of Justice, Condemned all the Clergy, as contrary to all the Ministers of Christ, and to Agree and Concur with all the false Prophets, Deceivers, and Here-

ticks, in both their Call, Maintenance, and Doctrine ; nay, moreover, we have Impeached the Proceedings of all Courts of Judicatures ; we have called the Church of *England*, the Whore, and the Parliament, the Beast that carry her. Moreover, we have Dialogu'd the Prelates, and Church, and Common Prayer ; and told them we have discovered their Deceitful Practices, and rip'd up her Bowels, and Discovered her (the Churches) Adulterous Womb, and all her false Conceptions. *p. 39.* Saying, behold the Arch-bishops, Lord-bishops, Deans, Prebends, Doctors, Vicars, and Curates, and all Prelaticals. Here is the Womb of your Conceptions opened ; from which you draw your Breath, and prolong your Days ; open your Eyes, and behold them, for they are Monsters. As for your Common Prayer, the Pope gives Life to it, and from his Loins it draws its Strength.

Teach. My Dear Friend *Ben.* we must part ; you ask me such home Questions, that I must Answer Affirmatively ; that it is ten thousand times more tollerable for *George Keith* to call us out, than for us thus to Summons, Arraign, Try, Judge, and Condemn all the Protestant Clergy, unsent too, unheard behind their Backs, in this Clandestine, Obscure, Arbitrary, Pernitious, and Scandalous Manner, fit to raise the Mobb, to Invade their Property, raise Tumults, cause Divisions, like Turbulent and Seditious Incendiaries ; as if we were about to erect the Star-chamber-court ; and

to Enact another Writ, *de haretico; comburendo*: And instead of the six bloody Articles, six hundred, for really Brother, I must needs say; that if the Church of *England*, her Bishops, Pastors, and Teachers, be according to all the false Prophets, in all things, and contrary to all the Ministers of Christ. 'Tis high time to Arraign, Try, and Judge them, and all that Adhere to them.

Clark. Thirdly, but good dear Brother *Thomas*; since we are thus close in Argument, and very free one with another; what do you think of our Brother *Whitehead*, so often boasting of our being Recognized by Law; as that therefore they may not be Convicted of Error, nor their pernicious Principles be Condemn'd; for though they are Indulg'd in the Exercise of their Persuasion: Yet I do not think our Books, which hold the Errors Complained of, are Recognized. If so, then we are in a better Station than the Church Established; for thee knowest how we Write against both Priests and People; we Summon, Arraign, Try, and Condemn them, as I said before; pray Answer me Cordially; do you think this is good Arguing? that because the Government have tolerated us, that therefore none may Write against us, that none may Challenge us. I am perswaded, that the Episcopolians, are much kinder to us, than we should be to them, had we the Swaying of the Scepter.

Teach. Very true, dear Brother; for if you look into the 227 page of our deceased Brother

ther *Hubberthorn's* Works; there you shall find
 in Answer to the Baptists, who professed so-
 lemnly, that if they were in their Hands, they
 would give the Members of the Church of
England Liberty of Conscience. In Answer
 to whom here our Brother *Hubborthorn*, an
 Eminent, and early Writer and Preacher, *viz.*
 'It seems then, there is not so much difference
 ' betwixt them, (*i. e.* the Church of *England*)
 ' and you, [the Baptists] who will make them
 ' Antichristian, and you Christian. What Confu-
 ' sion is here? You will not tolerate Popery, nor
 ' such as Worship a false God, nor any that
 ' speak Contemptuously of the Lord Jesus
 ' Christ, nor any that deny the holy Scrip-
 ' tures to be the Word of God; and yet you
 ' are not against the tolerating Episcopacy
 ' Presbytery, or any stinted form: Why will
 ' you not tolerate Popery, as well as Episco-
 ' pacy? Have not the Professors of Episcopa-
 ' cy, Murdered and Slain, and do Labour to
 ' Murder and Slay the People of God, as well
 ' as the Papists; and will you tolerate the
 ' Common Prayer among the Episcopacy, and
 ' not the Mass-book among the Papists;
 ' seeing that the Mass was the Substance, out
 ' of which the Common Prayer was Extracted.
 ' Here is nothing but Partiality to tolerate
 ' one Thing, and not another of the same
 ' kind, &c. Now Brother, you see how we
 are against Episcopacy, even as much as a-
 gainst Popery, and should tolerate the one,
 as soon as the other. And to be plain, I
 think

think the Episcopal are kinder to us than we deserve.

Clark. But say *G. Whitehead*, we do not believe the Civil Authority, or any concerned therein, will Countenance, or Permit such an Usurped Authority, or Pernititious President, as *G. Keith* has Assumed, or Attempted in this Case. We presume the said *G. Keith*, can produce no Legal Commission, &c. Now Friend *Thomas*, how came *G. Whitehead* to be thus Unbelieving, and Presumptuous; for I am told the Lord Mayor, (with the Concurrence of the Bishop of *London*) gave *G. Keith* leave, and sent his Marshal to keep the Peace; and that one of the Sheriffs was their also; and that the World's People (for so we call all but our selves) were well satisfied, and glad of the Opportunity, to hear the gross Errors, and vile Heresies of our Brethren laid open, and exposed to publick Notice.

Teach. I must again answer on the Affirmative, that our Brother *Whitehead* was first Unbelieving, and secondly, very Presumptive, and thereby Reflected on the Wisdom and Conduct of the Civil Magistrate, Arrogantly signifying and suggesting, that the Magistrates are more ready to Recognize, Help, and Assist us; who have Arraigned, Tryed, and Condemn'd them all, who have Impeached their Proceedings, in their Courts of Judicature; who have Dialogu'd the Bishops, Pastors, and Teachers, who say, the Common Prayer is a Branch, Sprung from the Pope,
that

that the Pope gives Life and Breath to it; and that from the Popes Loins it draws its Strength; that the Church of *England* is the Whore, and the Parliament the Beast that carry her. That the Bishops and Ministers are Monsters, which from the Adulterous Womb of the Church are brought forth, that we have rip'd up the Bowels (of the Church) and discovered her Adulterous Womb. Saying, *p. 39.* And now behold ye Arch-bishops, Lord-bishops, Deans, Prebends, Doctors, Vicars, and Curates, and all Prelaticals. Here is the Womb of your Conception opened, &c. Now Brother *Ben.* all these things considered, what reason had our dear Brother in Iniquity, *G. Whitehead*, to presume, (had not he been Impudent, as well as Presumptuous) That the Government should so far tolerate us, and not Assist *G. Keith*, who hold all the Essential Points of the Christian Faith, that the Men of the World hold, *viz.* First, That Faith in our Lord Jesus Christ, as he Suffered, and rose again from the Dead, is necessary to our Salvation. Secondly, That Justification, and Sanctification, is by Faith in the Blood of Christ outwardly shed, being applyed by Faith and the Operation of his Holy Spirit in us. Thirdly, That after Death, there will be a Resurrection of the Body that dyeth. Fourthly, And that Christ will come without us in his Glorified Body, at the Day of Judgment, to Judge both the Quick and the Dead, and whose Principles lead him to submit to Authority; witness,

ness, his keeping the Fast, appointed by King William, April 28. 1697. When our Brethrens Shops were open in Submission to the Commandment of our great Apostle *G. Fox*. I say all these things considered, I cannot but marvel at our Brother *Whitehead's* Presumption, not to say Impudence, really Brother *Ben*. I am perswaded we loose Ground, and I fear we are going downwards, and that our fall will be speedy, unless we sincerely Retract our Scandalous Books, and Erroneous Writings; and though our Brother *Whitehead*, neither consult Events, nor fear Effects, I think it will stand us in hand to look about us.

So that we have little reason to boast of being Recognized Protestants, by such as we account Christians, and whom we would not tolerate no more then we would Tolerate Papists, or such as Worship false Gods, as this Book of ours Teach.

Clark. Fifthly, Well, come, 'tis not very late, and since we are entred into Discourse, let us talk freely, I will warrant thee, that *John Pennymen*, *George Keith*, *Francis Bugg*, and *Thomas Crisp*, before they left us, have had many an Hours Discourse of this Kind, pray then what think you of *G. Whitehead*; is he not very bold to send out the Quakers Protestation against the meeting appointed by *G. Keith*. And therein to be so Presumptuous, as to suggest, that *G. Keith* had not License of the Civil Authority, as if he

he knew the Lord Mayors Place, and Power better than himself.

Teach. I Answer, *G. Whitehead*, was not only Bold but Impudent. But what shall I say, I have of late seen his Books, and considered them, and 'tis like him every way; I remember I saw a Friend that was lately in the *North*, and saw his House where he was born, not worth Fifty Shillings: I Discoursed another, that said he came among us a poor Boy on foot, and lived upon Alms; yet lately Riding out of Town, he had *Ben. Antrobus* to ride before him, and *Tho. Kent*, one of our Ministers, worth many Hundreds of Pounds, rode behind him, carrying his Portmantel, and he in State in the middle, like some Peer; which answers the Old Proverb; set a Beggar on Horseback, and he knows not how to Ride. Again, for us that account the Church of *England*, the Whore of *Babylon*, and Antichristians, Summon the Bishops, Dialogue the Clergy, Arraign, Try, and Condemn the Protestants, and declare in our Books, that 'tis as Laudable to tolerate Popery, as Episcopacy: And after all this, to presume that the Government thus Condemned, will so stand by us, Assist us, and Defend us, as not to have our Errors exposed, this is such Presumption, and manifest Impudence, that I presume hath not a Parallel.

Clark. Well, but I have heard, that in *Scotland*, as well as in *France*; that the Govern-

vernment do not permit the Presbyterians to hold a Synod, unless they have a Commissioner Recide therein; but I confess, we are above that. First, we scorn to ask the World's People leave; for we once a Year, in Whitson-Week hold a Synod, keep our Doors Lock'd, or else a good Guard to keep out the World's People, and when we are met, we consider what Laws the Worldly Magistrates have made, which sute not with our Light within. And if we find any for paying Tythes, or Repairing Churches, or the like; them we give warning to all our Associates, through the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*; not to pay to them, but Testifie against them, as a Grand, *viz.* a great Oppression; and not only so, but which is ten times worse, an Antichristian Yoke; and thereby Absolve our Disciples from their Obedience to the Laws of the Land. And if the King himself give forth a Proclamation to keep a Fast, we matter it no more than we do their Law for Tyth's; they being both against the Commandment of *George Fox*, our great Apostle, see part the first, p. 12. Now the Question is, whether this be not great Impudence.

Teach. Answer, yea; and if I do answer, I must say yea, but 'tis like all our Proceedings. For First, our Books teach, that *George Fox* was Glorified at *Lancaster Assize*, 1664. That none knew him, nor his Name, that

that he was before Languages were, part the first, p. 38. That he see the Heavens opened; that he was in the Paradise of God, so fill'd with Power, having on his Leather Breeches, that the World's People did fly before him; that in *Beverly Church*, he was like an Angel, and spoke the Wonderful things of God: The Voice of God came to a Trooper, and bid him go to *G. Fox* for Direction; *F. Howzill* said of him, that he spake with Authority, and not like the Scribes; *Jos. Cole*, said his Kingdom was Established in Righteousness, and of the Increase thereof, there shall be no end. *Sol. Eccles*, said of him, the World was made by him, *John Audland*, said, Dear and Precious one, in whom my Life is bound up, and my Strength in thee stands. Then he went through the City of *Litchfield* barefoot, crying, wo! wo! to the Bloody City of *Litchfield*; I saw in the Street a Pole of Blood, &c. and a hundred Lyes, Stories, and Fables, and pretended Miracles in his Journal, &c. And for us to think that the Government will be against the Discovery of these, and the like Errors; no, let us not be mistaken, I am truly Brother *Ben.* afraid that *G. Keith*, *Francis Bugg*, *Thomas Crisp*, and others follow us up so to the Heels, as at last we shall be forced either to Retract our Errors, or do worse, and then we shall go down faster then we got up: And so fare thee well, till I see the next Volume of *G. Fox*. I must go hence, 'tis late.

The

The Conclusion.

Christian Reader,

I think the Friends have spoke more truth in a corner in two or three hours time, than all their Leaders have Preached this 20 years. But say some, if these things be so in very deed, how came they to obtain so many and frequent Favours of the Government? I Answer, because the Parliament do not know them, no more than *Constantius* knew the Hypocrisy of the *Arrians*, who at length, thro' their subtle delusions, and fair pretences, prevail'd and got the Pulpit and the Orthodox banished; and I have heard some fear the like consequence respecting the Quakers: But, let such be satisfied that Quakerism is at the height and begins to tumble; and our Governours, both of Church and State, begin to see them. I remember that in 1693. They were very fair to obtain a Bill for their solemn Affirmation to go for an Oath; but when I deliver'd in my sheet, shewing their Principles, in two hours time it was thrown out, and, as *Col. Goldwell* told me, there was not a Man appeared for them; and when I came to *London*, *March* 1696. some worthy Members of the Commons House chid me for not coming sooner, saying they wanted matter of Fact; adding that the Quakers frequent and unwearied Sollicitation prevail'd with too many worthy Gentlemen, who understand not their undermining Principles. However much good may their obtained Bill do 'em, since the *10 l.* clause is in, and they barr'd from any place of Trust, so much as of being Constable: And whereas their judgment is, *whatever is more than yea, yea, and nay, nay, cometh of evil*, and is Swearing, yet now they must call God to witness, &c. which is indeed not less nor more than an Oath; and this pleases some of them that could Swear before, but some it displeases who say, the Act do them no good; for whatever is more than yea, yea, nay, nay, is Swearing. Well, but may some say, have not the Quakers Merrited the favour bestowed on them, yea by the rule of contraries, for the Quakers have Recogniz'd the Parliament Anti-christs,

christ, the Beast that carry the Whore; and that it's as commendable to give Liberty of Conscience to the Papists, nay to a People that worship false Gods, graven Images, &c. as to tolerate Episcopacy, the false Church, whose Bowels they have ripped up; adding, that the Common Prayer Book is Popery, and from the Loyns of the Pope receiv'd its Strength, &c. And the Parliament have, as they pretend and often boast, Recogniz'd them Protestant Dissenters, give them their Liberty without any restraint; but how? not knowing them nor their Principles, but, as *Constantius* was, are mistaken in them, whose Books and Carriages are of two sorts. I remember the last Whitsuntide in *Northcoat's* Shop in *George-yard Lombard-street*, *W. Mead* the great Quaker, asked me, if I broke Bread with the Church of *England*, I said yea; what, said he, dost thou lick up thy old Vomit? I'll warrant you he said no such word to the Worthy Members of the House of Commons, nor to the Bishops of the Church; no, no, as their Books carry two different Faces; so do their Carriage; and if it be Criminal to conceal Treason against my natural Prince; what is it to conceal these Impostors? who undervalue the Death and Sufferings of Christ; condemn his Laws, despise his Ordinances, revile his Magistrates, and reproach his Ministers, which I hope this Book fully sets forth; and which I stand ready to prove out of their Books upon *G. W.'s* Proposition to the Parliament, as cited by me, in the First Part p. 123. And until they do so meet; and if proved upon them, then Retract them, they are not to be believed, tho' in their Meetings they like the Magicians in *Moses's* time may make the likeness of the same Confession and Profession that *G. Keith* and others do, as well as in their late Books; yet while their other Books, which teach the contrary, stand uncondemned, the Quakers are Quakers still, and their Principles diametrically opposite to all Christians, Saints and Martyrs in all Ages; and they ought to be guarded against, as Enemies to Church and State.

May 5. 97.

F. B.

A Short Map of Quakerism.

Reader;

HAVING since the foregoing was Printed off, seen a Book, Entituled, *Some Seasonable Reflections upon the Quakers Protestation against the Proceedings at Turners-hall, April 29. 1697. &c.* Wrote by an Ingenious Hand. Wherein the said Author marvels, (as well he may) that the Quakers should Accuse *G. Keith* for Invading of Property; who themselves hold it no Sin to Invade the Properties of others; as in the Case of Tyth's; which are as much the Property's of the Clergy (Confirmed by Act of Parliament) as any Man's Estate in *England*; nay, not only so, but (as the Author well observes) in other things, from several Particulars which *G. Fox*, &c. sent to the Parliament of the Common-wealth of *England*, Printed, 1659. p. 8. 32. Particular, viz. 'Let all those 'Fines that belong to Lords of Mannors be 'given to the Poor, for Lords have enough. 'Particular 29. Let all those Abby-lands, 'Gleab-lands that is given to the Priests, be 'given to the Poor of the Nation; let all the 'Abby's, Steeple-houses, and *Whit-hall*, be 'for Alms-houses, for the Blind and the Lame 'to be there. And in the fore mentioned Ad-

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dress

'dress to the Parliament, 1659. Subscribed
 'by above 7000 Quakers, p. 59. 63, and 65.
 'They require that the Late King, (as these
 'Rebels Stil'd him) his Rents, Parks, and
 'Houses should be Sold, and all the Colledges
 'and Lands, and the very Bells out of the
 'Churches, except one in a Town, to give no-
 'tice of Fire, &c. This was no Invading of
 Property in them; but for *G. Keith*, or any
 others, to Detect their Errors; this is Ineroach-
 ing upon their Properties, as *English-men*,
 yea forsooth Persecution: But say's *Edward*
Burrough, in his Word of Advice to the Soul-
 diers, p. 2. 'Give the Priests Blood to drink;
 'for they are worthy, Slay *Baal*, turn the
 'Hirelings out of the Kingdom, &c. Here
 was no design of Persecution, or hurting any
 Man's Property, or of Reviling, and Blemi-
 shing the Reputation of Free-born *English-men*,
 and exposing them to the Fury of the Mob,
 to the Scorn, Contempt, and Rage of the
 mixt Multitude, who are Unmeet to Judge of
 Religious Controversies, as these Meek Lambs,
 the Quakers urge against *G. Keith* in their
 Protestation, &c. And that they are not
 chang'd, see their last Yearly Epistle, 1696.
 Wherein they Exhort their Disciples, not to
 be mov'd at the Objections against their Do-
 ctors; 'But to hold up the Holy Testimony of
 'Truth, which hath made us, say they, a
 'People to God, and Preserved us unto this
 'Day: And that in all the parts of it; for
 'Truth is one, and changes not; and what it
 'con-

convinc'd us of to be Evil in the beginning, it
 ' Reproves still, &c. i. e. The Church of Eng-
 land, and all the Magistrates, Kings, Lords,
 and Commons, to be Serpents, Devils, and
 Scarlet-coloured Beasts, &c. For Truth is one
 (say they) and changes not, i. e. Quakers who are,
 and always have been in the Truth, have not
 chang'd at all since the beginning. So that 'tis
 plain, that as they are the same still, so
 have they made themselves answerable; for all
 that have been said by them since their begin-
 ning. And therefore in order to draw a per-
 fect Map of Quakerism, I shall consider.

1. Who the Quakers Account False Mini-
 sters.

2. How they pass Sentence on them as
 such.

3. And particularly, what bitter Enemies
 they are against Episcopacy.

4. Who the Quakers account true Mini-
 sters, and the true Church, the Bride, the
 Lamb's Wife.

And first, who they account False Mini-
 sters.

1. Such as Sprinkle Infants, and tell People
 it is an Ordinance of Christ. *George Fox's Pri-
 mer*, p. 84.

2. Such as Preach Christ without, and bid
 People believe in him, as he is in Heaven a-
 bove. *W. Smith's Primmer*, p. 8.

3. All that do study the Scriptures, and
 Preach out of them, &c. *Saul's Errand to Da-
 mascus*, &c. p. 7.

4. All that either Receive, or Pay Tyth's, &c. *Thomas Ellwood's Antidote*, p. 78.

I could give a hundred Instances of the like Nature, by these Primmers and Books they Teach their Children, and Inculcate these horrible Principles into their Disciples, viz. That all that Baptize with Water, all that Preach out of the Scriptures, all that Preach Christ without, as he is in Heaven above at God's right Hand, making Intercession for us: As our for ever Blessed and Adored Advocate. In short, all that Pay, or Receive Tyth's: And thus have they Sentenced, not only the Ministers of the Church of *England*. But Presbyterians, Independents, and Baptists, and the Deceased Martyr's, and Christians in all Ages, and they are the same still, they are not chang'd; and by this they shall be proved to be the same, in that, 1st. They so Profess to be, in all the Parts of Quakerism, and 2ly. In that they refuse to Retract and Condemn these their Antichristian Principles. Again, Thirdly, How they, i.e. the Quakers pass Sentence on them as such, see their Book. *A Brief Discovery of a Three-Fold Estate of Antichrist*, &c. p. 7. 8, 9, 10. In Manner and Form; thus stand their Supercription, viz.

Of the False Ministry.

1. The Priests of the World are Conjurers, Raising dead Doctrine, dead Uses, dead Motives, dead Reasons out of the *Letter* which

is *Death*; raising Death out of Death, notable Conjurers!

2. Thieves, and Robbers.

3. Antichrists, the Priests of *Baal*, who cannot shew any Scripture for their Heathenish Ways, and Bestial Worships.

4. Witches, and blind Guides, who Bewitch poor Creatures.

5. Devils, the Serpent is Head in them:

6. Lyers, the Commission and Call of *Baal's* Priests, come from *Oxford* and *Cambridge*; these are not Ministers of Christ, but Stewards of the Devils Magazine, Dissemblers, and Lyars, a Vaporious, and Serpentine Generation; going about to Strangle the Child Jesus, holding a Worm-eaten Beastly-form:

7. Blasphemers, yea, of the Devil.

8. Scarlet-coloured Beasts, a Harlot full of Abominations, and Filthiness.

9. *Babylon's* Merchants, Selling Beastly Wares for a large Price; the *Letter* which is *Dust* and *Death*, the day is coming when these *Idol* Merchants shall cry, &c.

10. *Whited* Walls, Painted Sepulchers, professing something, possessing nothing but Poisoned Stuff.

11. Ravening Wolves, evermore Persecuting the pure Truth that the Saints live in, Ring-leaders of that Wicked Design.

12. Greedy Dogs, really they are Blood-hounds, still hunting and gasping after their Prey, like the Mouth of Hell. Barking and Raging like *Sodomites*.

13. Eminent and Ambitious *Pharisees*, living in the same Antichristian Steps that the *Pharisees* did, of the Devil; wear Gowns, wo! wo! wo! was the Portion of those *Pharisees* then; and wo! wo! wo! is their Portion now; and Wo and Misery is the Portion of the Upholders (whether King or Parliament) of that Treacherous Crew, and Deceitful Generation.

Reader, I have shewed how the Quakers Arraign, Try, Judge, and Condemn the Clergy. And now I have fairly Recited their Sentence of Condemnation, Pronounced by an Eminent Quaker, *Thomas Lawson*, and Witnessed too in *York castle*, by three other of their then Principal Speakers, *viz. Thomas Aldam, Benjamin Nicholson*, and *John Harwood*: In which is a Letter, Wrote by *Ja. Nailer* to *George Fox*, and *George Fox's* Blasphemy; and too much of that Nature: But least these five should not give Sentence sufficient, pray hear what my Lord Chief Justice, *W. Penn* says, who tho' he came in late, yet he drives the Nail to the Head, in his Witty Windy Wordy Book, Stiled, *The Guide Mistaken*, &c. p. 18. 'And whilst
' the Idle Gormandizing Priests of *England*,
' run away with above 1500000 *l.* a Year,
' under pretence of being God's Ministers;
' and that no sort of People have been so Universal-
' ly, through all Ages, the Bane of Soul
' and Body of the Universe; as that abominable
' Tribe; for whom the Theatre of God's
' most dreadful Vengeance, is reserved to Act
' their *Eternal* Tragedy upon, &c.

The

The next Head I am upon, is to shew, what Enemies the Quakers were, and still are to Episcopacy: But having shewed already out of their Famous *Smith's Works*, how they Dialogue their Clergy, rip up the Bowels of Episcopacy, charge the Book of Divine Service Establiſhed by Law, and Confirmed by His Present Majesty's Royal Declaration) to spring from the Pope, &c. And many other Quaker Testimonies I have Cited; so that it seems needless; yet that I may leave nothing without Preſident, or Proof, ſee *Edward Burrough's Works*, p. 618. 619. In Answer to the Baptists Declaration, Printed about the Year 1659. which also was Answered by *Richard Hubberthorn*, as in the Dialogue: But in regard that this *Burrough's* was a Prophet among them of the first Form; even one of their three Worthy's: A Son of Thunder, one of whom 'tis Written in the Volumn of the Commendatory Epistles prefix'd to his Works. That he *Burrows* was endued with the *Almighty Power of God*, and his Works Printed by the Approbation of *G. Whitehead*, *G. Fox*, and others of their Chief Leaders, Anno 1672. when Episcopacy was Settled by Law, and even when they Flock'd to the Parliament every day; begging Favours; yet then was this Re-printing: And the like may be noted of *Richard Hubberthorn's* Answer to the Baptists Recited Declaration; well, to the Matter. 'In Answer (ſay E. B.) to the Baptists Declaration: Whereas (you Baptists) speak of

' the Publick Ministers of the Nation ; that you
 ' will not destroy them, but stand by them and
 ' preserve them from Violence and Injury, &c.
 ' To which (saith *Burrows*) I answer, what are
 ' you (Baptists) about to make a League, and
 ' a Covenant with Antichrist ? Have you been
 ' opposing them in Words, and are you now Re-
 ' canting of what you have have done, when
 ' you are sensible of a Danger upon you ? And
 ' will you now bind your selves to stand by
 ' them, and preserve them from all Injury,
 ' and even as they are Ministers too : But let
 ' me ask you (say this Innocent Quaker) do
 ' you look upon them as Ministers of Christ,
 ' or of Antichrist ? If Ministers of Christ, where-
 ' fore do you oppose them ? Oh ye Hypocrites !
 ' But if they are Ministers of Antichrist ; then
 ' how is it that you will stand by them, and
 ' preserve them as such : Is not this a League
 ' with Hell and Death, &c.

I think this very Testimony from this Great
 Prophet of theirs Printed, 1659. and Re-
 printed in 1672. by *Whitehead*, and the Chief
 Quakers Approbation : (and at the same time
 too, when the Quakers were seeking Favour ;
 was such a piece of Impudence, as *Arius* ne-
 ver had. But to proceed to my 4th. and last
 Head proposed, *viz.* Who are in the Quakers
 Account True, and Orthodox Preachers since ;
 all that Baptise with Water, all that Study
 the Scriptures, and Preach out of them ; all
 that Preach Christ without, as he is in Hea-
 ven above ; all that take, Receive, or pay
 Tyth^s

Tyths, are false Ministers, Witches, Devils, &c. In a word, all not Quakers, for so they affirm, *The Quakers Challenge*, &c. p. 8. 'Come Protestants, Presbyterians, Independents, and Baptists, the Quakers deny you all, p. 3. The Quakers are in the Truth, and none but they, &c. And therefore 'tis highly necessary to know who they account true Preachers; which are these that follow, viz.

1. *Such* as Teach that the Name of *Christ* belong to every Member of the Body, as well as to him that Suffered at *Jerusalem*; that his Body was but a Vail, a Garment, &c. and which they can never call *Christ*; that his Person was no more to his Disciples, then another Person, but for the sake of the Spirit, Frame and Temper that dwelt in him, his Disciples loved him; that *Christ* is not God and Man in one Person. For Proof hereof, see *Is. Pennington's Question to Professors*, &c. p. 20. to 33. *Will Bayly's Works*, p. 300. 307. *The Sword of the Lord Drawn*, &c. p. 5.

2. *Such* as deny the Blessed Trinity, see *W. Penn's Sandy Foundation*, &c. p. 15. to 20. and *W. Penn's Christian Quaker, and his Dev. Testimony*, p. 98.

3. *Such* as Teach that the Scriptures are Dust, Death, Serpents Food; that the Sacraments are Dust, that *Matthew, Mark, Luke, and John*, are Serpents Meat, Dust, and Beastly Ware; and such as propose it doubtful, whether *Moses*, or *Hermes* was the 1st. Penman of the Scripture; and whether some of it was

was not spoke by the Grand Imposter; some by Wicked Men, some by Wise Men, ill Applied, some by Good Men, ill Expressed, some by False Prophets, and yet True, some by True Prophets, and yet False; for Proof, see *The Quakers Refuge Fixed*, &c. p. 17. *News coming out of the North*, &c. p. 14. *David's Enemies Discovered*, &c. p. 7.

4. Such as Teach that the Scriptures are not the Word of God, and that so to Affirm is Blasphemy. See *G. Fox's Book*, Stiled *Firebrands*, &c. 2 part, p. 159. Printed, 1678. and his *Great Mist*. &c. p. 240. Printed 1659.

5. Such who Teach that the Quakers Writings are the Word of God, given forth by the Eternal Spirit of God; that we may as well burn the Scriptures as their Books, Papers, and Queries: That if ever we own the Prophets, Christ, or the Apostles, we will own their Books; that what is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater for Proof. See *Truth's Defence*, &c. p. 2. 104, 107. *Fox's* his Answer to the *Westmorland Petitioners*, &c. p. 3. both Printed, 1653: likewise *G. Whitehead's Serious Apology*, &c. p. 49.

A Brief Discovery, &c. p. 8. Several Papers given forth for spreading Truth, &c. p. 40.

6. Such as Teach that Water Baptism is no Ordinance of God, but an Institution of the Whore of Rome. And that the Practice of it is Idolatry, and that such are bewitched to accept of those two Institutions of Christ, Baptisme,

tisme, and the Lord's Supper: For Proof, *News coming up out of the North, &c.* p. 34. 35. A Musick Lecture, p. 25. *Burrough's Works*, p. 51. 518. *William Smith's Primmer*, p. 36.

7. Such as Teach that the Quakers Sufferings are greater, and more unjust than the Sufferings of Christ, his Apostles, and all the Martyrs since: That the Sufferings Inflicted upon Christ, his Apostles, and Martyrs, were chiefly done by a Law, and in a great part by the due Execution of a Law, see *Burrough's Works*, p. 273. Behold Reader, not only how they Magnifie their Sufferings, the Blasphemy of their Doctors: But the horrible Lye, far exceeding that of *Mahomet's* Journey to Heaven, as at large in that Learned Treatise, Wrote by Dr. *Prideaux*, Arch-deacon of *Suffolk*, Entituled, *The Nature of an Imposture, in the Life of Mahomet, &c.* Printed, 1697. Sold by *W. Rogers*, at the Sun in Fleet Street, London.

8. Such as Teach, and leave it upon Record to Posterity that they Suffer 20 l. at a time for Preaching; when they not only not suffer a penny, but get ten pound clear by the Bargain, as in this Book at large shewed in the Instance of that Self magnifying Teacher of theirs, *Samuel Cater* of *Little Port*, in the Isle of *Ely*: See *The lamentable Cry of Oppression, &c.* p. 40. to the end, *Hadenham* old Records, &c.

9. Such as Teach that the very Christ of God is within us, his Sufferings within us; that his offering himself as a Sacrifice, is within us; and by the scope of their Ancient Testimony,

A Brief History of Quakerism

mony, deny him that was nail'd to the Cross, Pierced, &c. to be Christ, which their Light never was, &c. See *Burrough's Works*, &c. p. 149. *W. Smith's Primmer*, p. 8. 9. and his Catechism, p. 57. to 60.

10. *Such* as Teach that the Quakers have a Spirit given them beyond all the Fore-fathers, and thereby know who are Saints, who are Devils, and who are Apostates, without speaking ever a word; and that none need to give the Quakers Discerning, or Judgment; for Christ, *i. e.* their Light doth furnish them at all times, and on all occasions, see *G. Fox's Great Mist.* p. 89. *Judas and the Jews*, &c. p. 58.

11. *Such* as Teach (and that truly too) that the Quakers are raised contrary to all Men, (yea, ever since *Noah's Flood*) and that they have given their Power only to God, and that they cannot seek (that's a grand Lie, the Parliament can bear me witness) to outward Authority. But stand Witness against Parliaments (that's true), Judges, Justices, and to such Laws, Customs, Courts, &c. they cannot yield Obedience; that the Quakers Kingdom is from above, and that they reject the Beasts Authority (*i. e.* the Parliament) and the Dragons Power: And that the Quakers are gather'd up into the Life which the Holy Men of God lived in. That they (*i. e.* Quakers) are fallen from the World, and it's Ways and Nature. That even the Father (oh dreadful Blasphemy!) bears Witness of them, and therefore their Witness is true (Alluding, as in many other Cases,

Cases to Equalize themselves to Christ, *John* 5. 32. *There is another that beareth witness of me, and I know the witness which he witnesseth of me is true*) that Teach saying, What have you (the publick Ministry) lost the Lord to be your Strength, that you must flee for Help to Men? Must they make Laws to Establish you, and set you up? Is not this the Whore that Rode upon the Beast? and that the Beast (meaning the Parliament) carry her, Again, to the Parliament, *viz.* You do but cause People to drink of the Whores Cup, and you are but them that do carry the Whore, *viz.* the False Church: And this is plain Dealing to tell you the Truth; for proof, see *Burrough's Works*, p. 50. 53, 501, 522, 507. 521.

12. Such as Teach that the publick Ministry are Witches, Devils, Wolves, Antichrists, Sodomites, &c. The very bane of Soul and Body of the Universe; That the Dissenting Ministers are an Ill-bred Pedantick Crew, the bane of Religion, and pest of the World, the o'd Incendiaries to Mischief, and best to be spared of Mankind, against whom the boyling Vengeance of an Irritated God is ready to be poured out; that they should give them (*i. e.* the Clergy) Blood to drink; for they are worthy: Turn the Hirelings out of the Kingdom; that 'tis as warrantable to tolerate Popery, as Episcopacy; that tolerating Episcopacy, is making a League with Hell: That all Kings and Emperors have sprung up in the Night of Apostacy; that the Kings are Spiritual *Egyptians*,
that

that such as dote on an Earthly King are Tray-
 rors; that 'tis a nasty and dirty thing to men-
 tion a House of Lords, that all those Fines
 which belongs to Lords of Mannors, should
 be given to the Poor; that all Abby-lands,
 Gleab-lands, that is given to the Priests, be
 given to the Poor of the Nation (*Judas was*
kind to the Poor) that all the great Houses,
 Abbies, Steeple-houses, the Kings Rents,
 Parks, and Houses should be Sold, and all Col-
 ledg-lands, and Bells out of the Churches,
 except one in a Town, to give notice of Fire:
 That to take away the Priests Hour-glass, if
 you be moved to it, is owned by the Eternal
 Power. For proof of this Doctrine, and five
 hundred times as much of the same Nature,
 Read these Quotations, for this is but a short
 Map of Quakerism, viz. *G. Fox's Great Mist.*
p. 5. 30. to 40. A Serious Apol. &c. p. 156. A
Brief Discovery, &c. p. 7. 8. Several Papers
given forth by G. Fox, &c. p. 8. 9, 12, 16, 18.
G. Fox's 59 Particulars sent to the Parliament,
Printed, 1659. p. 8. 59, 63, 65. Burrough's
Advice to the Souldiers, p. 2. The Guide Mistake,
by W. Penn, &c. p. 18.

Reader, I have in this little Map, given thee
 a hint of the Doctrines of the Quaker Church;
 I think they are so abominable Erronious,
 Blasphemous, and Uncharitable, that they
 need no Comment; and as to the Quaker
 Church, their Bride, and their Lambs Wife;
 if you still ask me for a Discription of her; I
 tell you they are a broken divided Sect; who

adhear to the Teachers of this Doctrine; tho' in their Meetings before the World's People; they sometimes talk a little otherwise, but search their Books, especially their old ones (and they are not changed) and this is the perfect Figure, nay, plain Words of their Doctrine. But if any one, or more will Condemn their Recited Errors publickly under their Hands; they thenceforth are not of their Church, but ought to be taken in as Protestants, even as *G. Keith* and his Friends have done, whom I neither Interrogate nor Accuse. And now if after all, their deluded Disciples, will not be so noble, as to search, and after searching to to Renounce them, and their Errors, but will still remain willingly Ignorant; it is a great sign that God has given them up to strong Delusion.

Reader, the design of the Recited Book, Intituled, *Some Reflections upon the Quakers Protestation, &c.* And all that's Wrote against them, is only to bring them to a thorow Conviction of their Errors; and to such an Acknowledgment, and Confession of them, as is Indispensible to a true Conviction; there is nothing more desired of them than to Retract, and disown what is proved to be Faulty in their Writings, and such Faults too, as are either Destructive to the Faith, or Scandalous (and so Sinful) to the Reputation of their Neighbours, in giving False and Uncharitable Representations of them: And this they are obliged to do by all the Rulers of Christianity;

nity; it being the smallest Satisfaction they can make, to repair (so far at least) the Injuries that are thereby done to the Christian Doctrine, and the Good Name of those they have Wrongfully Traduced; they are the Aggressors, they have Attack'd our Religion in all the Parts of it, our Bishops, and Clergy, and our whole Constitution; and we require no greater Amends for all that they have done against us, then to say that they are sorry for it, and though they should refuse us, even this Justice, and reasonable Security for the future; yet we press for no Persecution against them, for no Fines, or Imprisonment; but only that we should not be obliged to acknowledge them as true Protestants; and that we may have Liberty to Justifie our Selves and Religion, against the Calumnies with which they have loaded both: And if this be refused us, the Cry of Persecution will run on our side: Is it no Persecution of the Tongue for the Quakers to Represent our Bishops and Clergy, as the most odious of Mankind.

We grant their is a Toleration, but 'tis only for Religious Worship, but with all caution, that the Doors be open; so as any may go in and see what they do; but not to hold General Councils, with their Doors Lock'd up, or a Guard of three or four Stout Men to keep all out, but whom they'll admit; and their Business is Government, that's plain, which is no way within the Act of Parliament; for there is a Clause in the Act, p. 307. We

it Enacted by the Authority aforesaid, That if any Assembly of Persons, Dissenting from the Church of England, shall be had in any Place for Religious Worship +

with the Doors lockt, bar'd or bolted, during any time of such Meeting together, they shall not receive any benefit from this Law: but be liable to all the

Mark, tho' they do not always Bolt and Barr, yet have they 3 or 4 lusty Fellows to keep Guard during their Convocation.

Pains and Penalties of all the aforesaid Laws, &c. which Prohibit all Convocations, &c. without the King's License; much more to Enact, Promulgate, or Decree any Orders or Constitutions whatsoever.

Now if the Bishops and Clergy of England, tho' Recogniz'd and Establish'd by Law, wou'd incur a Premunire; so much as to meet consult, and debate, tho' concerning only their own Order and Spiritual Jurisdiction, without the King's Licence. How then have the Quakers this Authority to hold their yearly Convocation without controule; and with their Doors either lock'd and bar'd, or a Guard at them; and when there, not only to make Laws for their People to observe, but to Repeal, if not Verbally, yet Virtually the Laws of the Land.

And further, If when the Clergy do meet in Council, Convocation, or Synod; the King may have his Commissioners present to Inspect and even to Regulate their Proceedings, That nothing may be their Transacted prejudicial to the Government: How much more reasonable is it to have the Quakers Synods Inspected,

who have given such demonstration of their Antimagistratical Principles. If Christian Emperors and Princes have had their Ambassadors and Ministers present in general Councils; If the Hugonots in *France* have submitted, nay desired and requested to have the Kings Commissioners present in their Synods, which by His Majesties Grace and Favour they have been suffered to hold: If the Presbyterians in *Scotland*, tho' now Establish'd as the National Religion, have a Commissioner present in their general Assemblies, why should the Quakers not be oblig'd to receive a Commissioner from the Government to recide in their Anniversary Synods. If at their beginning they were too Inconsiderable for the notice of the Government; they are now become a numerous and wealthy People; and in all respects worthy not to be neglected; especially if their Principles be as their Writings set forth: And their not meeting *G. Keith*, and others who have in like manner challeng'd them, is not the least demonstration of their Guilt.

The Postscript to the Map.

Being told that the Quakers had Answer'd my Book *The Qua. Set*, I went yesterday to their Booksellers Shop, in *White-hart court* for one, but found it not; but seeing *G. Whitehead's Antidote against the venome of the Snake*, &c. I found two Passages, which being Reply'd to, may indifferently serve for an Answer to the Book. For, no Charge can be undenyably true upon them: Why? Because they can deny any Charge how true soever it be. Again, if they will

will not Determine a Point in Controversie, being proved out of their most Authentick Authors; unless we can produce the Original Manuscript Copy, which is impossible for us to do; then farewell all Answering Books: Behold the Quakers run, and are ready to give up their Cause, the Passages are these. viz.

The Author of the *Snake*, &c. said, 'That Mr. *John Pennyman*, was an Ancient, Worthy, and most Sincere Gentleman (as indeed none that know him, can with any Colour of Justice say the contrary) who had been inveigled with their False Shew and Pretence, to Piety, till he discovered their Gross Immoralities; which being complained of, tho' the Fact could not be denied; yet they could not Senfure any, that remained in their Unity, for which Reason he at last left them:

G. W's. Antidote, 252. Answer, as his Character of *John Pennyman*, is in the Superlative Degree, appears Flattery, and his Scandalous Story's on his behalf; and reason of leaving us, appears neither True, nor Impartial: I never had any undeniable Proof of the Matter of Fact heard from *John Pennyman*, &c.

Reply, Well done *George*, thou art in the right on't; for I never knew any Matter of Evil Fact Charged on the Quakers, and their Errors; but thou hast had the Impudence to deny it, at least as Stated, or in some other Sophistical manner: So that 'tis Morally Impossible to prove Matter of Fact against the Quakers undenyably True. Why? because they have a Face of Brags, to deny any Matter of Fact against them; how true soever it be, of which this Antidote is not the least Instance; and for which Reason, I could with the Author of the *Snake* may not trouble himself to Reply:

Again, 2dly, p. 254. *G. Whitehead*, has Cited a Passage in the *Snake*, &c. viz. *Quakers Registering their Sufferings for the Truth* (as they call it) would make them exceed all the Ten Persecutions, and to be more Undescerving than the Sufferings of Christ himself, or the Apostles, &c. To which *G. Whitehead* Answers, 'These are False Suggestions, we have no such hopes he (i. e. *Snake*) Cites *Edward Burrough's* Unfairly, and Partially in this Point: 'And yet the Comparison of the Quakers Sufferings, as 'Greater, and more Unjust than in the Days of Christ, and

and his Apostles, or any time since, is a mistake. And whether it was so first Verbally Stated by *Edward Burrough's*, or some time since; I shall not Determine, unless I see the Original Copy, &c.

Reply, I do positively Affirm, and before any Ten Ministers of the Protestant Churches, viz. Episcopal, Presbyterian Independent, or Baptists, will prove that the from Recited Authors Charge is undeniably true Matter of Fact. But what then, *G. W.* still complains of Evil Suggestions, of Unfair, and Partial Citations; tho' poor Heart he is so Stung with this Snake, that he is forced to acknowledge a Mistake, some where, but dost not determine where; oh horrible! what, a Book Wrote in 1657. by one of their Inspired Prophets, as the Word of the Lord, and dispersed 15 Years up and down the Nations, and then Reprinted, by thy own Approbation, dear *George*, with thine, and *G. Fox's* Epistles of Recommendations. And now to tell us of a Mistake, but know not where, and to call for Original Manuscripts, Wrote 40 Years since; is such a piece of Fallible Infallibility; that had I room, I should farther enlarge upon it.

Francis Bugg. Sen.

May 13. 1697.

BOOKS Wrote by *Fra. Bugg. Sen.*

1. **D**E Christians Liberate, &c. in 8vo. bound.
2. The Painted Harlot, both Strip'd and Whip'd, &c.
3. Reason against Railing, &c.
4. Innocency Vindicated, and Envy Rebuked, &c.
5. The Quakers Detected, and their Errors Confuted.
6. A Letter to the Quakers, shewing their Frequent Addresses to K. J. 2.
7. Battering Rams against New Rome, &c.
8. One Blow more against New Rome &c.
9. New Rome Unmask'd, and her Foundation shaken, &c.
10. New Rome Arraigned, and out of her own Mouth Condemned, &c.
11. A Sheet delivered to the Parliament, Dec. 1693. Entituled, *Something in Answer to the Quakers Allegation, &c.*
12. Quakerism Withering, and Christianity Reviving, &c.
13. Quakerism Annotonized, &c.
14. A Sheet Entit. *The Quakers Yearly Meeting Impeached, &c.*
15. A second Summons to the City Abel, by way of Metaphor, to deliver up *Sheba* the Son of *Bichri*, 2 Sam. 20. 1. c. *G. Whitehead, &c.*
16. The Quakers set in their true Light, &c.
17. A Brief History of the Rise, Growth, and Progress of Quakerism.
18. The Picture of Quakerism drawn to the Life, &c.

FINIS.

C. L. Lupton
Nov '05